THE

Christian Life.

PART III.

Wherein the

GREAT DUTIES

OF

Justice, Mercy, and *Mortification*

are fully Explained and Inforced.

VOL. IV.

By *JOHN SCOTT*, D.D. late Rector of S. *Giles's* in the *Fields.*

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To the Right Honourable

Sir GEORGE TREBY

Lord Chief Juſtice of the

Common PLEAS.

My Lord,

THOSE Excellent Treatiſes of *Chriſtian Life*, which were publiſhed ſome years ſince by the Learned *Author*, have, I doubt not, in a great meaſure anſwered his Deſign, in Writing them, which was to do as much good as he could to the World; and had he lived to finiſh the other Parts of it, we might have had ſuch a compleat Body of Chriſtian Inſtitutions in our own Language, as would have highly contributed towards a Revival of true Piety among us. For, beſides thoſe Pieces which have already ſeen the Light, 'twas the *Author*'s deſign to proceed to a particular Explication of the ſeveral reſpective Duties which Men are obliged to render to *God*, their *Neighbours*, and *Themſelves*; and for a Concluſion of all, he

 propoſed

propoſed a diſtinct Treatiſe of *Eccleſiaſtical Duties.*

The Two Diſcourſes of *Juſtice* and *Mercy*, which I now preſent to your *Lordſhip*, were intended as a Part of that Duty which we owe to one another, and which, with other Enlargements, had the *Author* liv'd, would have made a Volume of themſelves. And the Diſcourſe of *Mortification* is likewiſe a Part of what He deſigned for the Explication of that Duty which Man owes himſelf, which was alſo intended for another diſtinct Volume. Beſides theſe he propoſed a particular Examination of thoſe great Duties, which *God* requires; which together with the other Volumes would have compleated the whole Deſign. In Juſtice therefore to the Memory of this *incomparable Perſon*, I thought my ſelf obliged to communicate to your *Lordſhip* this ſhort Account of him. The Deſign which he propoſed was Great and Noble, and I'm ſure thoſe *Pieces* which he hath already publiſhed, do loudly ſpeak the Excellent Qualifications with which *God* had endowed him to compleat it, had not a *laborious Station*, and, what was worſe, a very *ſickly Conſtitution* at laſt interrupted him from the Proſecution of it.

As

As for theſe *Remains*, they are faithfully tranſcribed from the *Author's Manuſcript*; and your *Lordſhip* may eaſily diſcern that they are his true and genuine Off-ſpring by your Peruſal of them. I know your *Lordſhip* hath a very high Value and juſt Eſteem for the Memory of that *great and good Man*, and that is a prevailing Inducement to take into your Protection thoſe Works which he has left behind him. To You they addreſs themſelves, and I doubt not but under that *Character* which your *Lordſhip* bears, they will be ſufficiently recommended to the World; and that they may effectually promote the *Good* of it, is the hearty Prayer of

Your Lordſhip's

moſt Obedient

Humble Servant

J. Gale.

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OF

OF THE Christian Life.

PART III.

CHAP. I.

Of Justice, *as it preserves the Natural Rights of Men: and particularly in reference to their* Bodies.

HAVING in a former Discourse asserted and explain'd the Nature of *Moral Good* and *Evil* in Humane Actions: I shall now distinctly consider the Sum of all that *Moral Duty* which we owe to God, and to our Neighbour; as the Prophet hath compris'd it in these words, *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and walk humbly with thy God?* Mic. vi. 8. I begin with that Duty which God requires of us towards our *Neighbour*: and 'tis all imply'd in the two distinct Vertues of *Justice* and *Mercy*.

In discoursing of *Justice*, I shall endeavour these two things: 1. To shew what that Justice is which is requir'd of us towards our Neighbour: 2. To

prove, that it is grounded upon ſuch immutable Reaſons, as do render it a *Moral Good.*

I. I ſhall endeavour to ſhew, what that Juſtice is which is owing to our Neighbour. In general therefore, *Juſtice* conſiſts in giving to every one his due; in which latitude it comprehends all matter of duty: for every Duty is a due to *God*, or our *Neighbour*, or our *Selves*, and accordingly every performance of every Duty is a payment of ſome due; and, as ſuch, is an act of *Righteouſneſs.* And therefore in Scripture Good Men are frequently ſtiled *Righteous*, and the Whole of Vertue and Goodneſs is called *Righteouſneſs*, becauſe it is a payment of ſome due either to *God*, our *Selves*, or our *Neighbours.* But *Juſtice* being here conſider'd as a *diſtinct*, and *particular Vertue*, muſt be underſtood in a more limited ſenſe; *viz.* for Honeſty in all our dealings with Men, or giving to every Man his due with whom we have any Intercourſe. And wherein this conſiſts, will beſt appear by conſidering what thoſe things are which are due from one Man to another, or what thoſe Dues and Rights are which Men may claim by the *Eternal Laws* of Righteouſneſs. And theſe are twofold, 1. Natural, and 2. Acquired.

I begin with the Firſt, *viz.* the Natural Rights of Men, which are ſuch as appertain to Men, as they are *Reaſonable Creatures*, and dwelling in Mortal Bodies, and joyn'd to one another by their Natural Relations, and by Society. For in all theſe capacities there accrue to Men certain *Natural Rights* which we are obliged in Juſtice *not* to *violate*, but ſo far as we can to *ſecure* and *make good* to one another.

Firſt,

First, Therefore we will consider Men as dwelling in *Mortal Bodies*;

Secondly, As *Rational Creatures*;

Thirdly, As joyned to one another by *Natural Relations*;

Fourthly, As naturally united in *Society*; and I will shew what Rights there are redounding to them from all these Respects and Considerations.

I. We will consider Men as dwelling in *Mortal Bodies*, in which there is a twofold Right accruing to them: 1. a Right to their *Bodies*: 2. a Right to their *Bodily Subsistence*.

I. As dwelling in *Mortal Bodies*, they have a Natural Right to their *Bodies*, and to all the *Parts* of them; for their *Bodies* being the *Tenements* which the great Landlord of the World hath allotted to their *Souls* during their abode in this terrestrial State, are upon that account their undoubted Right; which unless they forfeit, they cannot be deprived of without manifest *Injury* and *Injustice*. For if *God* gave this *Body* to *my Soul*, it is certain that immediately under him *my Soul* hath a Right to it, and holding in *Capite* as it doth from the Supreme Proprietor, is Tenant at will to none but him, for this its earthly Habitation: so that *antecedently* to all Humane Laws and Constitutions, every *Soul* is vested with a Natural Right to its own *Body*; as being placed in and put in possession of it by the God of Nature; and till by its own free Act it hath *alienated*, or *forfeited* its Right, there is none but God, (who hath reserved to himself the *Soveraign* and *absolute*, disposal of it) can justly either dispossess a Soul of its *Body*, or of any *Part* or *Member* of it; or offer any violence to the Body, or put it any

farther out of its Souls diſpoſal, than God himſelf hath done by placing it under the outward Reſtraints of *Government*. So that for any one either to kill or diſmember a Body, whoſe Soul hath not *forfeited* its Right to it; to inſlave or impriſon a Body, whoſe Soul hath neither alienated, nor forfeited its Right to diſpoſe of it, is a piece of high and crying *Injuſtice*. In ſhort, God hath placed the *Immortal Soul* of Man in the Tenement of a *Mortal Body*, in which it hath thereupon the Right of a Tenant at will, that holds at the pleaſure of his Landlord; by whom it is impowred to enjoy it for its own Habitation, to defend it againſt outward Violence, and diſpoſe of it for its own needs and conveniences. So that unleſs he be impowred by *God*, there is no *Man* can rightfully deſtroy or diſmember, or without his Conſent, inſlave or impriſon another Man's Body; unleſs it be in defence of his own Life, or Livelyhood, or Liberty, which every Man hath a natural Right to defend. But then ſince for the common Good and Defence of all, God hath placed his *reſerved Authority* over our Bodies in the hands of *humane Government*, it is no violation of the Right of our Souls, for the *Government* under which we are placed, to deſtroy or diſmember, inſlave or impriſon our Bodies; whenever by offending others, we render it *neceſſary* for the *Defence* and *Good of All*. And ſince the *Government* hath, ſo far as the Common-Weal requires, *God*'s own *Authority* over our Bodies in its hands; it is no more injurious to our Souls, for *That* to diſpoſe of our Lives and Members, Livelyhoods and Liberties, for the common Security and Good; than if God himſelf ſhould do it immediately; ſince the Govern-

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ment doth it by *his Right* and *Authority*, which is *Paramount* to all the natural Rights of our Souls. But for any others either to take away the Life, or Members of anothers Body, except it be neceſſary for their own defence: or to enſlave, or impriſon anothers Body, except it be upon free Conſent, or juſt Forfeiture, is an outragious Invaſion of the natural Rights of humane Souls.

II. As Men dwell in *Mortal Bodies*, they have alſo a Right to their *bodily Subſiſtence*. For, for God to give them a Tenant's right in their Mortal Bodies would be very inſignificant, unleſs we ſuppoſe he hath therewith given them ſome Right to thoſe *outward Goods*, that are neceſſary to their *Maintenance* and *Subſiſtence*: For God being the Supreme Proprietor of this lower World, as well as of thoſe Tenements of Fleſh we live in; it muſt needs be ſuppoſed, that, as by placing our Soul in this Body, he hath given *her* a Right to it; ſo by placing our Body in this World, he hath given *it* a Right to ſuch a portion of this World's Goods, as are *neceſſary* to its *Repair* and *Maintenance*. And though in the unequal Diviſion of the World, that now is, he hath given to ſome a larger ſhare of it than to others; yet it is not to be ſuppoſed he hath ſo appropriated *All* to ſome, as to leave nothing for all the Reſt. For as all Men are *equal* in their *natural Faculties* and *Indowments*, ſo according to *original Conſtitution* they were alſo equal in their *outward Properties* and *Poſſeſſions*; and all things being promiſcuouſly expoſed to the Uſe and Injoyment of *All*, every one from the common Stock aſſumed as his own Right what he needed. And as for the *Inequality* and *private Intereſts* that are now among us,

they were By-blows of our *Fall*; for it was Sin that introduced our Degrees and Diſtances, that deviſed the Names of *Rich* and *Poor*, begot Ingroſſings and Incloſures of Things, and forged thoſe two peſtilent words *Meum* and *Tuum*, which have ſince ingendred ſo much Strife and Miſchief in the World. And though God hath made theſe Incloſures *Rights* by his long and continued permiſſion of them, yet he hath not thereby parted with his own Right to them; He by an immutable Right is ſtill *Paramount* of all his Creation, and every thing in it unalienably belongs to him. And as for thoſe *incloſed Properties*, with which he hath veſted us in ſuch unequal Proportions, he hath committed them to us as *Stewards*, and not transferred them upon us as *Maſters*; and ſo without any Injury to us, may appropriate what *Part* of them he pleaſes to what *Uſe* he pleaſes: which when he hath done, we cannot without manifeſt Injuſtice otherwiſe diſpoſe of that *appropriate Part*, than to the uſe and ſervice for which *he* hath appointed it. Now out of every Man's Eſtate and Property he hath actually reſerved ſome *Appropriate* portion to be diſpoſed of to the Poor and Needy, who having nothing elſe to ſubſiſt by; and in this part of our Eſtates the *Poor* have the ſame Right from *God*, that we have in all the other Parts of it. So that this World being now cantoned out ſo very unequally among Men, yet according to *God's Allotment* every Man hath Right to ſuch a ſhare of it, as is at leaſt ſufficient to keep him from being ſtarved, or pinched with *Extremity* of Need; and in this Method God hath aſſigned to every Man a *Child's Portion*, which in ſome fair way or other ought to be obtained, *viz.* either

either by *legal Right*, or by *humble Requeſt*; which latter, in Conſcience, ought to take effect, as well as the former. For now according to this later Conſtitution he hath appointed the *Rich* to be his Stewards and Treaſurers for the *Poor*; with a ſtrict charge that they diſpenſe to every one *his meat in due ſeaſon*. The *Honour* of diſtributing is conferred on the former, as a tryal of their Fidelity and Bounty; the *Right* of receiving is conferred on the latter, as a tryal of their Patience and Gratitude: and thus God hath wiſely projected, that all his Children ſhould be both effectually, and quietly provided for; that one Man's *Abundance* ſhould *ſupply* another's *Wants*, that ſo there might be an *Equality*, as St. *Paul* expreſſes it, 2 *Cor.* viii. 14. For ſince no Man can enjoy *more* than he needs, and every Man ought to have *ſo much* as he needs, there could be no *great* Inequality among Men, if things were adminiſtred according to the Inſtitution of God. But if out of our Abundance we refuſe to relieve the poor Man's neceſſities, we are unjuſt both to God and him; to God, becauſe we miſapply his Goods, and croſs his Orders; to him, becauſe we wrongfully uſurp, and detain from him the portion which God hath allowed him; and ſo under a Vizard of Right, and Poſſeſſion, we are no better than Robbers in the account of God; when by refuſing to relieve our Brothers neceſſities we ſpoil him of his Goods; *his Goods* I ſay, by the very ſame Title that any thing is ours, even by the free Donation of God. 'Tis the *hungry* Man's Bread which we hoard up in our Barns, his Meat that we glut, and *his* Drink that we guzzle: 'tis the *naked* Man's Apparel that we ſhut up in our Preſſes, and do ſo ex-

orbitantly ruffle and flaunt in; and what we *deny* out of our Abundance to an *Object* of real *Pity*, and *Charity*, is in the account of God an unjuſt *Uſurpation* of his Right. For by the Inſtitution of God, I *owe* every Man this *Right*; not to ſee him pine, and periſh for want, whilſt I ſurfeit, and ſwim in Plenty. And thus you ſee what Rights appertain to a Man in his firſt Capacity, *viz.* as inhabiting a *Mortal Body.*

CHAP. II.

Of Juſtice *in preſerving the Rights of Men, conſider'd as* Rational Creatures.

II. I Proceed in the *ſecond* place to obſerve, That there are other Rights accruing to Men, as they are *Rational Creatures:* for it is this indeed that gives a Right to common Juſtice, to be governed by *Laws*, and by Rewards and Puniſhments, that we are free and Rational Agents who can *chuſe* or *refuſe*, and determine our ſelves which way ſoever we think fit or reaſonable. For without *Reaſon*, and *Free Will*, we could no more be capable of Laws, nor ſubject to Rewards and Puniſhments than Stones or Trees are: For no Law can oblige a Being that hath no *Power* over his own Actions; nor can he deſerve to be rewarded when he doth *well*, nor puniſhed when he doth *evil*, if it be not in his *Power* to do otherwiſe; and therefore Beaſts cannot be ſaid to do either *juſtly*, or *unjuſtly* towards

towards one another; becauſe whatſoever *good*, or *evil* they do one another, they do it *neceſſarily*, and it was not in their power to do otherwiſe. But becauſe Men are *free Agents*, and have power to determine themſelves either to do *good* or *evil* to one another; therefore of right they claim of each other the *mutual* performance of ſuch *Goods*, and Forbearance of ſuch *Evils* as agree or diſagree with the State and Condition of their Natures. And hence every Rational Creature hath a *Right* to be uſed and treated by thoſe of his own Kind, agreeably to the ſtate of his Rational Nature; and for one Man to treat another otherwiſe, is not only *hurtful*, but alſo *injurious*. Now the Rights which one Rational Creature may by the condition of his Nature claim of another, may be reduced to theſe four particulars;

Firſt, Every Man has a Right to an *equitable Treatment* from every Man.

Secondly, Every Man hath a Right to *judge* for himſelf ſo far as he is capable.

Thirdly, Every Man hath a Right not to be *forced*, or *impelled* to *act* contrary to the Judgment of right Reaſon.

Fourthly, Every Man hath a Right to be *reſpected* by every Man according to the dignity of his Nature.

I. Every Man hath a Right to an *equitable Treatment* from every Man, that is, to be treated according to the meaſures of that Golden Rule of Equity preſcribed by our Saviour, *Matth.* vii. 12. *Therefore all things whatſoever ye would that Men ſhould do unto you, do ye even ſo to them, for this is the Law and the Prophets, i. e.* In all your Intercourſes with

with Men, ſuppoſe you had exchanged conditions with them, and that you were in theirs, and they in yours; and be ſure you do them all that good, which, upon a due conſideration of the caſe, you could reaſonably expect, or deſire of them, if you were in their perſons and circumſtances. And this Right of being treated by others, as they would expect to be treated by us, ſuppoſing they were in our Circumſtances, ariſes from that *equality* of Nature that is between us, which gives every one a Right to be equally treated by every one, and to claim all thoſe good Offices from others which they might reaſonably claim of him, if they were in his ſtate and circumſtances. For we being all propagated from the *ſame* Loins, and partakers of the *ſame* Nature, every Man in the world is by cognation of Blood, and agreement of Nature, every Man's *Brother* and *Kinſman*. We are all but ſo many ſeveral Streams iſſuing from one *common Source*, but ſo many ſeveral Twigs ſprouting from the *ſame Stock*; we are all of us but *one Blood* derived through ſeveral Chanels; but *one Subſtance* multiplyed, and dilated into ſeveral Times and Places, by the miraculous Efficacy of the divine Benediction. We are all faſhioned according to the ſame *Original Idea*, reſembling God our common Father: we are all endowed with the ſame Faculties, Inclinations, and Affections; and do all conſpire in the ſame eſſential Ingredients of our Nature: and there is nothing doth diſtinguiſh, or diverſifie us, but what is *accidental* to our *Being*; ſuch as Age and Place, Figure and Stature, Colour and Garb; ſo that every Man is not only our moſt lively *Image*, but in a manner our very *Subſtance*, or *another*

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Our Self, under a ſmall Variation of preſent Circumſtances; which Circumſtances are to be conſidered in every application of the above-named Rule of *Equality* to our Actions. If I am *ſuperior* to another, either in my place, or Relation, or in the Goods of my Mind, or Fortune; I am only obliged by this Rule, to do that by him which I might reaſonably deſire he ſhould do by me, were he as much *my Superior*, as I am *his*. But when all Men *naturally* as ſuch are equal, and do ſtand upon *even* terms and level ground, there ought to be no other Inequality in their mutual Treatment of one another, but what is owing to the Inequality of their Circumſtances: and he who doth that to another man, which upon good Reaſon he would not have another do to him in the ſame Circumſtances, doth unjuſtly *uſurp* a Superiority over him, which neither *Nature*, nor *Providence* allows of. For there is no Propoſition in the Mathematicks more ſelf-evident than this, *Paria paribus conveniunt*, equal things agree to equal Perſons; and therefore ſince we are all equal by Nature, whatſoever things are due to *me*, muſt by the ſame reaſon be due to *another* in the ſame Circumſtances; and therefore he that denies to another Man that which he conceives he might juſtly claim of him in the ſame condition, unjuſtly with-holds from him a Right that is due to him as he is his Equal in Nature.

II. Every Man hath a Right to *judge* for himſelf ſo far as he is capable: for we muſt either ſuppoſe that every *being* hath a Right to *uſe* its own Faculties, or elſe that it hath its Faculties *in vain*: for to what purpoſe ſerve its Faculties, if it hath no Right to make *uſe* of them? And to what purpoſe

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ſerves our Faculty of Reaſon, but only to *judge* for our ſelves in all ſuch matters as fall within the Sphere of our Cognizance? Which if our Reaſon be debarred of, it Stands for a lonely Cypher in our Natures and is altogether *uſeleſs* and *inſignificant*? And if in any thing our Reaſon hath a Right to *judge* for us, then much more in matters of *Religion*, in which our higheſt and moſt important Intereſt is concerned. So that to deny it the Right of judging for us here, is to render it uſeleſs in our greateſt Importance, and to diſable our *beſt Faculty* from being ſerviceable to our *beſt Intereſt*. 'Tis true, there are ſundry *Controverſies* about religious Matters, which every Man's Reaſon cannot judge of; the Arguments *pro* and *con* depending either upon *Criticiſms* of Language, or *Metaphyſical* Niceties, or ancient *Hiſtories*; which are all beyond the Comprehenſion of perſons of mean and vulgar Underſtandings: who are therefore obliged in all ſuch matters as theſe, to ſubmit to the Determination of their *lawful Guides* and *Governours*. But as for the great and *neceſſary matters* of Religion, they are plain and obvious to the meaneſt Underſtanding; and conſequently herein every man ought to exerciſe his natural Right of *judging* for himſelf, and not ſwallow his Religion blindfold, without trying it by the *Teſt* of his Reaſon. And certainly they who remove the Cognizance of Religion out of the Court of Reaſon, take away that which doth moſt properly and naturally fall under its Determination. For Religion is the *Chief End* of Man's Creation, as he is a reaſonable Being, and thereby capable of Religion: and to be ſure where the *End* is natural, the *Means* muſt be ſo too. And therefore as Horſes

ſes that were made for Burthen, have a natural Ability to bear; and as Birds that were made to fly, have a faculty and Wings for that purpoſe; ſo rational Souls that were made for Religion, muſt needs be ſuppoſed to have ſome *Power* naturally placed in them, for the *Exerciſe*, and *Judgment*, and *Choice* of it. And what elſe can that be but their Reaſon? So that to deny Men the Liberty to *judge* for themſelves in that which is their *natural End* and *higheſt Intereſt*, is as great a piece of *Violence* and *Injuſtice* as can be offered to humane Nature. And of this very matter the Church of *Rome* is highly guilty; for it commands *Aſſent* without Evidence; and imperiouſly requires Men to believe her Doctrines without examination; to rely *implicitly* upon her Authority and ſwallow down her Faith by the *lump*, without ever inquiring whether it be Phyſick, or Poyſon. For the leading Principle of the *Romiſh* Religion is this, that the Churches *Authority* is the *Reaſon* of our Faith, and that Men are bound to believe what ſhe believes without any further proof or evidence; by which tyrannical Proceedure She uſes her wretched Children, as the *Philiſtines* did *Sampſon*, firſt puts out their Eyes, and recreates her ſelf with their Blindneſs and Ignorance. For unleſs they wink hard, and believe at a venture whatſoever ſhe propoſes, they are ſure to feel the *Edges* both of her ſpiritual and temporal *Swords*; and though they are never ſo modeſt, peaceable and humble in their diſſents, to incur her Anathema's, which have always the ſting of Fire and Faggot in the tail of them. Now what is this but to *force* the Opinions of Men, and *drive* their Reaſon from its Throne of Judicature? For he that puniſhes

puniſhes a man *barely* for his *Opinion*, doth in ſo doing endeavour to rob him of his natural Right of *judging* for himſelf: which is the greateſt Tyranny in the World, it being an exerciſe of Dominion over the minds of men, which are ſubject only to the Empire of God. 'Tis true, if in judging for themſelves Men take up Opinions that are *vicious*, or *deſtructive* to Government, their wicked Practice is juſtly puniſhable according to the proportion of its Malignity; for otherwiſe Men's right of *judging* for themſelves will ſoon be made a Sanctuary for all the Villainies in the World. And though no Man ought to be puniſhed *barely* for his Opinion, yet he may be juſtly puniſhed for *practiſing* his Opinion, though his practice be *indifferent* in its own Nature. For *indifferent* Things which God hath neither commanded nor forbidden; are the proper matter of all *humane Laws*; and therefore if upon a falſe Opinion that what the Law enjoyns is not *indifferent*, but *ſinful*, I practiſe contrary to the Law, I am juſtly *puniſhable*; becauſe my Miſtake alters not the nature of the thing. If it be *indifferent*, it is a proper object of humane Laws, whether I think it ſo or no, and as ſuch may juſtly be *impoſed*; and the Impoſition being juſt in it ſelf, our not complying with it is juſtly puniſhable. Once more; though no Man ought to be puniſhed for his *Opinion*, yet he may be juſtly puniſhable for making a publick *Profeſſion of* it; for there is no doubt but Men may be reſtrained by Laws from *propagating* their little Opinions into Factions, and dividing themſelves upon every different perſuaſion into oppoſite Parties. Otherwiſe it will be impoſſible, conſidering the Paſſions

Paſſions of Men, to maintain any *Unity*, or *Concord* in civil or ſacred Societies. And therefore where ſuch Reſtriction is, Men ought to be ſatisfied with this, that they freely enjoy their liberty of *Opining*, and are not deprived of their natural Right to *judge* for themſelves; and ſo they ought either to keep their little Opinions to themſelves, or at leaſt not to vex and diſturb the *Publick* by a fierce Endeavour to propagate them to others. And this due Deference to Men's natural Right of *judging* for themſelves, hath been always punctually obſerved in the Church of *England*; for it neither damns, nor cenſures, perſecutes, nor deſtroys Men upon the ſcore of difference in *Opinion*; provided their *Opinion* doth not lead them to *wicked*, or *ſeditious practices*; but hopes well of all that live well, and receives all into its Communion, that deſire it; provided they believe but the Apoſtles Creed and the Doctrine of the four firſt General Councils. 'Tis true, it forbids Men ſo to *profeſs* their Diſſents to the Articles of its Doctrine and Diſcipline, as to *ſeduce* her Children from her Communion and liſt them into Factions againſt her; and this every Church muſt neceſſarily do, that values its own *Peace* and *Preſervation*: but it pretends not to invade the Liberty of their *Thoughts*, or to lay rigid Reſtraints on their *Opinions*; and ſo long as they diſſent from us *modeſtly* and *peaceably*, they may enjoy their own Opinions, and our Communion too. And as for thoſe *Foreign Communities* of Chriſtians that differ from us, we paſs no ſevere Sentences againſt them; but do believe, and hope, and earneſtly pray that the God of all mercies will pity their Errors, and connive at their Defects, and finally unite them to us

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for ever in the bliſsful Communion of the *Church Triumphant*. Nor doth our Religion obtrude it ſelf upon the minds of Men, by the bare Warrant of an *imperious Authority*; but fairly appeals to our Underſtandings, and caſts it ſelf upon the tryal of our *Reaſon*; exacting of us no further Aſſent, than what the evidence claims upon which it is founded; and is ſo far from exacting of us a *blind-fold Aſſent* to it without Examination, that it readily expoſes it ſelf to the ſevereſt *Enquiry*, and asks no other favour but to ſtand, or fall by the impartial Sentence of our *Reaſon*. It tells us both *what* we are to believe, and *why*; and not only *allows*, but *requires* us to examine the grounds and reaſons of it; in all which there is not the leaſt Shadow of *impoſing* on Mens minds, or uſurping on their Rights of *judging* for themſelves. But alas! 'Tis not only the Church of *Rome* that is guilty of this unnatural *Tyranny*: for how many are there of all Parties among our ſelves, that cannot endure the leaſt *Contradiction*, but expect all Judgments ſhould bow to *theirs*, and receive *their* imperious Dictates for Oracles; and are ready to *cenſure* all that diſſent from *them* as Men of Reprobate Minds, and to *hate* and *perſecute* them, becauſe they cannot believe as faſt as *they*? As if no Man had a Right to carry his Eyes in his own Head, but *They*; and *their* Underſtandings were to be a *Rule*, and *Standard* to the whole World. If another Man differs from *me*, do not I differ as much from *him*? And hath not He as much Right to judge for himſelf as I? But He is miſtaken, you will ſay, and I am not; and poſſibly He is as confident that I am miſtaken and not he; and if I think I cannot be miſtaken, I

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am more miſtaken than He: but certainly it is neither *Preſumption* for him to know *more* than I, nor *Sin* to know *leſs*. What then is to be done, but to leave one another in the quiet Poſſeſſion of each others Right; and not to hector and ſwagger upon every difference in *Opinion*; becauſe he that differs from me, hath as much Right to *judge* for himſelf as I, though he refuſes to proſtrate his Underſtanding to mine; which for any Man to expect, is a moſt unjuſt Invaſion of the common *Rights* of Humane Nature.

III. Every Man hath a Right not to be forced, or *impelled* to *act* contrary to the Judgment of right Reaſon. For right Reaſon is the *natural Guide* of all reaſonable Creatures; 'tis the Light of their feet and the Lanthorn of their paths, and the Star by which they ought to direct their courſes. And what can be more unjuſt, than to force any Man to act againſt that which is the *Law* of his Nature? For if He who gave me my Nature, gave me right Reaſon for the *Law* and *Guide* of it, I muſt neceſſarily have an undoubted Right to a full and free permiſſion to *follow* it; otherwiſe he hath given me a *Law* in vain. And If I have Right to a full permiſſion to follow the *Law* of right Reaſon, then for any Man to impel me to act counter to it either by hope, or fear, or any other motive, is a high *Injuſtice* to my *Nature*. For he who induces me to do any wicked, or unreaſonable Action, which I ſhould not have done, had not he induced me to it, doth in ſo doing ſo far as in him lies, not permit me to follow the *eternal Laws* of right Reaſon. As for inſtance, the Law of right Reaſon requires me, when I pretend to give *Evidence*,

to any matter of Fact, to teſtifie nothing but the *Truth* to the beſt of my Knowledge; he therefore who endeavours either by promiſes, or threats to ſuborn me to teſtifie *falſly*, doth thereby hinder me, ſo far as in him lies, from hearkning to the call of right Reaſon. Again, right Reaſon requires me to make good my *Promiſes*, whether they be to my Superiors, Inferiours, or Equals; and much more when I confirm them with an Oath; he therefore who by any means endeavours to perſuade me to *falſifie* my Word or Oath, doth in ſo doing, ſo far as in him lies, not permit me to follow what right Reaſon preſcribes. Once more, right Reaſon commands me to bridle my *Appetite* with Temperance and Sobriety; he therefore that by force, or perſuaſion endeavours to make me *drunk*, doth to the utmoſt of his power with-hold and reſtrain me from following that which is the Law of my Nature. In a word, he who by command or threat, promiſe or perſuaſion puts me upon any *ſinful Action*, is not only guilty in the ſight of God of the Sin which I commit by his inducement; but alſo of doing a high *Injuſtice* to my Nature, of putting it out of its true biaſs, and not permitting it to move and act according to the *Laws* of Reaſon; which is a piece of the moſt *outragious Violence* that can be offered to a rational Creature. Beſides that by inducing another Man to ſin, I do, as far as in me lies, betray him to eternal *Puniſhment*; which is as barbarous an Injuſtice to his *Soul*, as the Devil himſelf can be guilty of. For ſhould I not call that Man a treacherous Villain, who while he pretends to embrace his Friend, ſhould ſecretly ſtab him to the heart? And is it not a much more bloody Villany,

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under a ſpecious pretence of kindneſs and good fellowſhip, to ſtab my Brother to the *Soul*, and wound him to *eternal Death?* But whilſt like a heedleſs Wraſtler, I thus eagerly endeavour to give my Brother a fall, it is a thouſand to one but I fall with him, and bear him company to *eternal Torment.*

IV. Fourthly, and Laſtly, Every Man hath a *Right*, as he is a reaſonable Creature, to be *reſpected* by every Man, according to the *dignity* of his *Nature.* For as in particular Kingdoms the *King* is the fountain of Honour, and every Man under him ought to be reſpected according to that *Rank* and *Degree* of dignity, which the royal Stamp hath imprinted on him; ſo in the univerſal Kingdom of the World, God is the fountain of Honour, and every *Being* under him ought to be treated and reſpected, according to the *dignity* of its Rank, and ſuitably to that *Character* of Perfection which *God* hath imprinted on its Nature. Since therefore *Man* is ſo highly advanced by God in the Scale of Beings, as being not only a *ſenſitive* but a *rational* and *immortal* Creature, he hath a Right to be treated as ſuch by all that are of his Claſs and Order. And for a Man to treat a Man otherwiſe, is *wrongfully* to depoſe and degrade him from that noble Rank of *Being* wherein the God of Nature hath placed him. For whatſoever his *outward* Condition may be, I ought to conſider him as a *Man*, as one that is placed in the ſame rank of Being with my *ſelf*; though he be my Slave, or Vaſſal, I ought to reſpect him as an Individual of my *own Kind*, and not uſe him rudely, harſhly or contemptuouſly like a Dog; though he be poor and mean in his *outward* Circumſtances, yet

I ought to regard him as a Branch that is ſprung out of my *own Stock*, and not to contemn and deſpiſe him as if he were a Creature of an inferiour *Species*: though he ſhould be a *Fool*, or a *Mad Man*, yet I ought to reſpect him as my Brother *Man*, *i. e.* endowed with the ſame *Faculties* with my ſelf, though through the unhappy defect of his bodily *Organs* he cannot exert and exerciſe them; and not to ſcorn and deride him, as if he were an *Ape*, or a *Baboon* that ſeemed to be made on purpoſe to be laughed at: yea though (which is worſt of all) he ſhould be a *lewd*, or *wicked* Man, yet I ought to conſider him as a *Stem* of my own *Root*; and not abuſe, diſdain or vilifie him, as if he were only a two-legged *Brute*, or an upright *Animal*. So that there is a reſpect that is eternally *due* to Humane Nature; where-ever it is, or whatever diſadvantages it is attended with, it is ſtamped with the Image of God, and that ought to be reverenced by the whole Creation. And therefore whoever uſes a Man inhumanly, affronts both *God* and his *own Kind*, and violates the moſt ſacred Rights of *Humane Nature*. If therefore we would render to Men their Natural Right and Due, we muſt take care not to behave our ſelves *rudely* and *inſolently*, *ſupercilioufly* or *contemptuouſly* towards them; and we muſt endeavour, as much as in us lies, to accommodate our ſelves to their particular Tempers, and not be *froward* and *untractable*, or tenacious of our own Humour, eſpecially when it lies in another Man's way; but be apt to recede and give place, that there may be room for other Men's humours, as well as ours. For what reaſon is there, that our particular humour ſhould take up all the World? *We* have no more

more Right to be moroſe, or inflexible, than *other* Men; and ſhould *they* be as unyielding as *we*, we muſt either ſtand at a perpetual *Bay*, or reſolve to juſtle with every one we meet, till *we* have forced all to give way, or *they* have forced *us*. For whilſt we want this Complaiſance towards others, we are in Society like irregular Stones in a Building, which are full of roughneſs and corners, that *take up* more room than they *fill*; and till they are poliſhed, and made *even*, will not permit others to lye near them. This reſpect therefore we owe to the humane Nature, which is *common* to all Men, to file off that unmanly *ſharpneſs* and *ruggedneſs* of humour, which renders us perverſe and untractable in our Converſation; that ſo we may be able to compoſe our ſelves into ſuch reſpectful, courteous and obliging Deportment towards all Men, as is due to the *eſſential Dignity* of humane Nature. And thus you ſee what Rights are accruing to Men as they are Rational Creatures, and conſequently what Acts of *Juſtice*, as ſuch, they owe to one another.

CHAP. III.

Of Juſtice *in preſerving the Rights of Men, as United together by* Natural Relations: *and as joyned together in* Society.

III. WE will conſider Men as Rational Creatures *united* together by *Natural Relations*; ſuch as Parents and Children, Brothers and Siſters, and conſanguineous Kindred; in which

ſeveral Relations they have their peculiar *Rights* appertaining to them. Thus *Parents* by giving Nurture and Education to their Children, have a natural *Right* to be beloved and reverenc'd and obey'd by them; and for *Children* to with-hold theſe *Dues* from them is not only a foul *Ingratitude*, but a great *Injuſtice*: they owe their Parents for their Lives and Limbs, for the health of their Bodies and the uſe of their Faculties; and what a ſmall Compoſition is there in their *Love* and *Obedience* for ſo great a Debt? They borrowed their *Being* from their Parents, and therefore are their natural Subjects, Properties and Penſioners; and to be ſure every *Lord* hath a Right to the Obedience of his *Subject*, every *Owner* to the diſpoſal of his *Property*, every *Benefactor* to the Love of his *Penſioner*; and conſequently every *Parent*, who is *all theſe* together, to all the Reſpects and Duties from their *Children*. And ſo on the other hand, *Children* have a Right to be treated as Children to their *Parents*, that is, as their natural Images and Copies, as parts of their own Subſtance, as Fleſh of their Fleſh, and Bone of their Bone, or as *themſelves* derived and multiplyed; which gives them a natural Right to be dearly beloved and kindly treated, to be fed and cloathed, inſtructed and provided for by their Parents, according to their *power* and *ability*: and for any Parent not to render theſe *Dues* and *Rights* to his Children, is not only an unnatural *Cruelty*, but a barbarous *Injuſtice*. And then for Brethren and Siſters and conſanguineous Relations, their partaking of the ſame *Blood* and *Subſtance*, as being coined in the ſame *Mint*, and more immediately derived from the ſame *Root* and *Fountain*, gives them a natural Right

Right to be *mutually* beloved, and esteemed, and relieved, and assisted by one another; and they cannot be unkind, ill-natured, or hard hearted towards one another, without breaking all the tyes of *Nature*, and being unjust Violators of its *sacred Rights*. These in short are the Rights which accrue to Men, as *united* together by *Natural Relations*.

IV. Fourthly and Lastly, We will consider Men as Rational Creatures joyned together in *Society*: and because *Society* is natural to Men, and that not only as they are Rational Creatures, but as they were always born and bred in *society*; therefore whatsoever Rights accrue to them from hence maybe justly ranked among those Rights which are *Natural*. And Men being by Nature united in *society* with one another there doth from thence accrue to us a Right to all that is *necessary* to the obtaining the common Benefits of *Society*; otherwise our being united in Society would be perfectly *insignificant* to us. Now the common Benefit of Society is *mutual Assistance*, *Comfort* and *Support*; to the obtaining of which these things are absolutely necessary. First, Love. Secondly, Peace. Thirdly, Truth. Fourthly, Repute. Fifthly, Protection. Sixthly, Communication in the profits of Intercourse. To all which every Man must have a Right, by vertue of his being in *Society*; otherwise he is in Society to no purpose. These things I shall but very briefly insist on, because I have handled most of them at large upon another occasion.* * *Christian Life.* Vol. I.

I. By vertue of our being united in *Society*, we have a Right to be *beloved* of one another. For

being all incorporate Members of one Body, we naturally owe each other a *mutual* Sympathy and Fellow-feeling of each other's Pains and Pleasures; without which we can never be concerned as we ought to *succour* and *relieve* one another. If I *partake* in another's Joys and Sorrows, it is my Interest to contribute all I am able to his Happiness; but unless I am *Partner* in his fortunes, it will be indifferent to me whether he be happy, or miserable. And as it is *Sympathy* that engages us to a *mutual Assistance*, so it is *Love* that engages us to a *mutual Sympathy*; it is *Love* that confederates our Souls, and causes us to espouse one another's Interests; and therefore so far as we fall short of this, we must necessarily fall short of the end of our *Society*, which is to *aid* and *assist* one another; which we shall never do, unless we are constantly inclined to it by a *mutual Benevolence*. But while we hate, and malign one another, our being united together in *Society* will only furnish us with surer means and fairer opportunities to wreck our spite upon each other. So that not to *love* one another while we are thus associated, is not only *uncharitable*, but *unjust*; since we thereby rob one another of one of the most *necessary* means to obtain the End of our Society. For when Mens *hearts* are divided, 'tis impossible their *hands* should be long united in a *mutual* Defence and Assistance: so that by withdrawing our love from each other, we do so far as in us lies, *excommunicate* one another from the common Benefits of *Society*; which since we have all a Natural Right to, is highly *dishoneſt* and *injurious*.

II. By vertue of our being united in *Society*, we have a Right to *Peace*; that is to live peaceably and quietly

quietly our ſelves, ſo long as we do not cauſeleſly vex and diſturb others. For *Society* being nothing but an *united Multitude*, it is indiſpenſibly neceſſary to the preſervation of its Union, that every individual Member ſhould *quietly* comport himſelf towards every one, in that degree and order wherein he is placed; becauſe as the Health of natural Bodies depends upon the Harmony of their Parts, ſo doth the Common Good of Societies, or Political Bodies. It is *Peace* and *mutual Accord* which is the Soul that doth both animate and unite Society, and keep its parts from diſperſing, and flying abroad into Atoms; which nothing but Force and Violence can hinder them from, when once they are broken, and divided. For he that cannot enjoy his Peace *in* Society, is in a worſe condition than if he were *out* of it, and lived in ſome ſolitary Deſart alone by himſelf: for there is no *Solitude* ſo Diſmal, as a *vexatious* and *quarelſom* Society. Whilſt therefore men are of an unpeaceable Temper, and do affect to live like *Salamanders* in the Fire of Strife and Contention; they are the common *Peſts*, and *Nuiſances* of Society: for where-ever they dwell, they lay an Imbargo on all ſociable Communion, ſtop all the Inter-changes of good Offices between Men, turn all Converſations into Tragedies, and convert all Societies into Maps, and Images of *Hell*, that black and diſmal Region of dark Hatred, fiery Wrath and horrible Tumult. And whereas by the *Fundamental Laws* of Society, every Man hath an undoubted Right, not to be *diſturbed* in the Enjoyment of his innocent *Pleaſures*, not to be hindred in the advancing his lawful *Profits*, not to be interrupted in the proſecution of his reaſonable

Deſigns,

Deſigns, not to be detained in his *Afflictions*, or vexed and grieved with cauſleſs *Aggravations* of them; it is the proper buſineſs of *Litigious Spirits* to invade and overthrow theſe Rights, and ſo far as they are able to turn every Man out of the Poſſeſſion and enjoyment of them. So that they are a *publick offence* and *injury* to Mankind; and ought to be looked upon as ſo many *Common Barretors* in the World. In ſhort, every Man by vertue of his being in *Society* hath a Right to *Peace*, ſo long as he demeans himſelf juſtly and peaceably towards others; he therefore that diſturbs another Man's Peace, unleſs it be in the *defence* of his own, or other Mens *Right* or *Peace*, is an infringer of the *natural* Rights of humane *Society*.

III. By Vertue of our being united in *Society*, we have a Right to *Truth*; that is, we have a Right to know the true ſenſe of each others *Minds* and *Intentions*, whenſoever we pretend to report and diſcover it by our *Speech*; for it is only our *Speech* that capacitates us for a rational *Society*. Our Words are the *Credentiaries* and *Intelligencers* of the ſociety and Intercourſe of our minds; and it is only by *theſe* that Souls do correſpond and communicate their Thoughts to one another: it is by theſe that they mutually divert their ſorrows, and mingle their Mirth; impart their Secrets, communicate their counſels, and make mutual compacts and agreements to ſupply and aſſiſt each other. And indeed *Words* are the *Rudders* that ſteer all Humane Affairs, the Spring that ſet the Wheels of Action a going; and the Hands work, the Feet walk, and all the Members and all the Senſes act by their direction and impulſe; and there is ſcarce any Communication,

or

or Intercourſe among men, but what is tranſacted by their *Speech*. So that if Men were under no Obligation to expreſs their Thoughts *truly* to one another, there could be no ſuch thing as humane *Society* in the World; for it is impoſſible their Minds ſhould converſe, while their words do falſly *Echo* and report their Thoughts. In a word, Society and Converſation being the great *Bank* and *Exchange* of Souls, *Truth* and *Integrity* herein is the one publick Faith of Mankind; which every Man vertually engages himſelf to keep, by being and continuing a *Member* of humane *Society*. For humane Society being a Society of *Minds*, implies in the very Nature of it an univerſal Contract and Agreement to ſignifie our Minds *truly* to one another; and therefore ſince *Words* are the natural Inſtruments by which this ſignification is made, every Man by vertue of that Contract hath a Right to have the *true meaning* of every Man's *Mind* in his Words, to have every Man turn himſelf inſide outward to him whenſoever he ſpeaks, and to meaſure his words by his meaning, and his meaning, ſo far as he is able, by the *truth* and *Reality* of things. And therefore whoſoever *lyes*, or *equivocates* to another, by laying Ambuſhes in his words, or lurking behind them in reſerved meanings, doth thereby *injuriouſly* deprive him of the *natural Right* of *Society*. And therefore by the way, whatſoever the *Romiſh* Caſuiſts may pretend, *Equivocation* is as great an Injuſtice as *Lying*; as being both directed to the ſame end and purpoſe, *viz.* to rob thoſe whom we ſpeak to of their *Right* to our meaning and intentions; which he who *equivocates* doth as effectually, as he that lyes. So that in reality an Equivocating *Jeſuit* is as great an *Outlaw*

law to Society, as a common *Lyar*; nor can his *ambiguous* words be any more depended on than *false* ones, for the signification of his meaning; but if what he falsly or equivocally *affirms* to be his Mind and Meaning, he attests with his *Oath*, he doth not only thereby wrong *Man*, but horribly affront God. For an *Oath* is a solemn Invocation of God, to bear Witness to what we *assert*, or *promise*; and therefore if what we assert be false, we call *God* to witness to a *Lye*; which is to suppose either that there is no God at all, or which is a thousand times worse, that God is as great a *Lyar* as our selves. For he that calls God to witness what he saith, must be presumed to believe that God will witness *for him*, and consequently that God will witness falsly, if what he says be false; which is such a Blasphemy against the God of *Truth*, as no Vengeance can sufficiently expiate. And as in the matter of *Assertion* every Man hath a Right to *Truth*, so he hath also in the matter of *Promise*; provided he be promised nothing but what is *lawful* and *possible*: and therefore for any Man to promise what he intends not to perform, or go back from his promise when he lawfully may, or can perform it, is an act of unjust *Rapine*: and I may every whit as honestly rob another of what *is his* without my Promise, as of what I have *made his* by it; he having an *equal Right* to both, by the fundamental Laws of Society. But if he promises with an *Oath*, as in matters of publick Trust and Administration we usually do; he doth not only owe a just and punctual Performance unto *Man*, but to *God* himself, whom he calls to witness that what he swears he intends to perform, according to the *true* and *natural* Meaning of his Words: and he solemnly invocates God to avenge his Non-performance. So that if he

he fail of what he hath promiſed by his *Oath*, or doth not execute it according to its true *meaning*; he is guilty not only of a high Injuſtice to *Man*, but of a horrid Prophanation of the name of *God*; whom he hath ſolemnly called to witneſs to a lye, whoſe Wrath he hath imprecated on his own head, and whoſe Juſtice he hath obliged by a dreadful Contract ſeverely to avenge his *Perjury*. He therefore who *lyes*, *equivocates*, or *forſwears* himſelf, whether it be in aſſerting or promiſing, violates that *univerſal Contract* truly to ſignifie our meaning to another, which humane *Society* implies, and upon which it is founded; and whilſt he doth ſo, there is no intercourſe can be had with him, but he is a Creature by himſelf, an Enemy to the World, that lives in a ſtate of War with all Mankind, and out of all Laws and Obligations of humane *Society*: and ſo whilſt he continues in it, and pretends to obſerve its natural Rights, he doth by his Equivocations, and Lyes wrong and injure all he converſes with.

IV. By Vertue of our being united in *Society* we have a Right to *Credit*, and to a fair *Eſtimation* among one another. For the great end of humane *Society* is, that by their mutual Intercourſes Men might *aid* and *aſſiſt* one another; and it is for this purpoſe that Men combine themſelves into *Societies*, that thereby they may enjoy a delightful *Converſation* void of Fear, Suſpicion, and Danger; and by *exchanging* their Labours, Counſels, and Commodities may be mutually *helpful* and *beneficial* to one another. And this End no man can ever attain, without having a fair *Credit* and *Eſtimation* among thoſe with whom he deals and converſes: for who

who will truſt to a Man of a *loſt Reputation?* Or who would willingly have any Intercourſe with one whom he cannot *truſt* and *confide* in? *Credit* is the main Sinew that holds *Society* together, and there is ſcarce any Converſation or Dealing between Man and Man, but what requires a mutual *Truſt*, and *Confidence* in one another. Since therefore all *Truſt* and *Credit* is founded upon *good Repute*, every Member of our Society, who hath not *forfeited* his good Name, hath a natural Right to be well-reputed and ſpoken of; and whoſoever either by falſe *Witneſs*, publick *Slanders*, or private *Whiſperings* endeavours to attaint an innocent Man's Reputation, doth thereby *injuriouſly* attempt to exclude him from the *Converſation* of Men, and ſhut the door of humane *Society* againſt him. And this, how lightly ſoever it may be thought of, is one of the higheſt Acts of *Injuſtice* that one Man can offer to another; for *a good name*, ſaith Solomon, *is rather to be choſen than great Riches, and loving favour rather than Silver and Gold*, Prov. xxii. 1. And indeed in its conſequences it is much more ſo to every Man; becauſe upon his *good name* his *ability* to do *good* to himſelf, or friends, or neighbours, the *Succeſs* of his Affairs, his beſt *Comforts*, chiefeſt *Intereſts*, and deareſt *Conveniencies* of Life, yea and ſometimes his *Life* it ſelf depends: ſo that in *defaming* of others we commonly *rob*, ſometimes *murder*, and always *injure* them; and there are no *damages* ſo irreparable, no wounds ſo incurable, no Scars ſo indelible as thoſe of a *ſlanderous Tongue*. For whereſoever its venomous Arrows fall, no eminency of Rank, dignity of Place, ſacredneſs of Office, no innocence of Life, circumſpection of Behaviour, benignity of Nature

Nature and Deportment can protect Men againſt them; no Force can reſiſt, no Act can decline them, no Vindication aſſoil their miſchievous impreſſions, but ſtill, *aliquid adhærebit*, let the Innocence they wound be never ſo well cured, ſome mark of diſhonour will remain. Whoſoever therefore either *forges*, or *ſpreads*, or raſhly *entertains* a Slander againſt any Man, doth in ſo doing injuriouſly offend againſt the *natural Rights* of *Society*, and is at once a Thief, a Raviſher and a Murderer; a *Robber* of the good name, a *Deflowrer* of the Reputation, and a *Murderer* of the Honour of his Neighbour. And yet, Good God, how ſtrangely doth this *unjuſt* and *villainous Practice* prevail in all Societies and Converſations of Men! Among whom it is grown ſo common to aſperſe cauſeleſly, that no Man *wonders* at it, few *diſlike* it, and ſcarce any *deteſt* it: but whilſt the black-mouth'd Calumniator is bluſtering againſt all that ſtand in his way, and exhaling his poiſonous Breath from his venomous Heart; he is heard not only with *Patience* but with *Pleaſure*, and looked upon as a Man of a *notable* Talent, and judged very ſerviceable to the *Party* he is engaged in. So that now this odious *Vice* is grown a faſhionable Humour, a pleaſing *Entertainment*, a knack of carrying on ſome curious feat of *Policy*: and ſo *Epidemical* is the miſchief grown, that it is dangerous for a Man who hath any ſenſe of *Honeſty* or *Juſtice*, to come into any Converſation, without being tempted to wiſh himſelf ſequeſtred from Society, and to cry out with the Prophet, Jer. ix. 2, 3. *O that I had in the Wilderneſs a lodging place of way-faring Men, that I might leave my people and go from them; for they are an Aſſembly of trea-*

treacherous men, and they bend their tongues like a bow for lyes.

V. By Vertue of our being united in *Society*, we have a Right to *Protection* from one another: for it was for this Reaſon that God brought us forth in a ſtate of *Society*, and linked us to one another by the Inclinations of our Nature; that ſo we, who are *ſingly* a ſort of the moſt *defenceleſs Creatures*, whom nature hath not furniſhed either with the defenſive, or offenſive Armour which is natural to *other* Creatures, might by an *Union* of Forces be able to ſecure our ſelves againſt Foreign Outrage and Violence; and being *aſſociated* for this end by the Law of our Nature, we are thereby obliged, ſo far as we are able, to *defend* one another. All *Mankind* are One Body, *incorporated* by the Charter of *Nature*, whereby every Member is obliged to ſtand by and aſſiſt his Fellow, ſo long as he acts as a *Member*, and keeps within the *Rules* of Humane Society. Whilſt therefore I do not by offending others, offend againſt the Charter of *Nature*, I have a Right to be *defended* by every Man, ſo far as he hath Power and Opportunity; and whoſoever offends me, ought to be look'd on and proceeded with as a *publick Offender* againſt the Corporation of *Mankind*. For the *Whole* is concerned in every *Part*, and as he that bruiſeth the Toe offends the Body, and engages every member againſt him; ſo he who wrongfully hurts any *Member* of the Humane *Society*, is thereby injurious to the *Whole*, and ought to be repelled and oppoſed by *every Member* of it: and he who *refuſes* to aid his Fellow-member when injuriouſly ſtruck at, and it is in his power to defend him, is a *Traytor* to the Common Cauſe, a

falſe-

false-hearted Turn-coat and *base* Deserter of the Society of *Mankind*. He that can patiently sit still, and hear his Brother's *Name* torn in pieces by a slanderous Tongue, when it is in his power to *purge* and *Vindicate* him, robs him of the common *Rights* of a Man: he that can see his Brother's *Life* injuriously exposed, either by open Violence or secret Practice, when it is in his power to *rescue* him, treats him like an utter *Alien* and *Foreigner* to mankind: he that can suffer his Brother to be robbed of his *Estate*, or defrauded in his *Property*, when it is in his power to *defend* and *right* him, unjustly with-holds from him what he *owes* him by the Charter of humane *Society*; and in so doing doth not only offend against his *Brother* in particular, but also against the whole *Society* of which he is a *Part* and *Member*. So that in short, as we are all united by the God of Nature into the same *Corporation*, we are obliged in *Justice* manfully to defend each others Lives, Estates and Reputations; and if we *wilfully* permit any Fellow-member to be murdered, slandered, robbed, or cozened, when it is in our *power* to prevent it, we do not only wrongfully with-hold from him his natural Right to be *defended* by us, but foully betray the Common Interest of Mankind; for both which we shall one day give a dear Account to the supreme Head and Soveraign of all *Societies*.

VI. Sixthly and Lastly, By Vertue of our being united in *Society*, we have also a Right to share with one another in the profits of our *Commerce* and *Intercourse*. For as of all other Creatures we are the best fitted for *Society*, by reason of that *peculiar* Faculty we have of communicating our Thoughts and Minds

to one another; ſo of all other Creatures we ſtand in the greateſt *need* of it, by reaſon of our *Inſufficiency* to ſupply and relieve our ſelves. For as for *other* Creatures, after they come into the world, they are much ſooner able to help themſelves than we; and after *we* are moſt able to help our ſelves, there are a world of Neceſſaries and Conveniencies without which we cannot be happy, and with which we cannot be ſupply'd without each others *Aid* and *Aſſiſtance*. And therefore God created us in *Society*, and imprinted *ſociable Inclinations* on our Natures; that being by them combined and united together, we might be mutually *helpful* to one another, and ready to *aſſiſt* and *ſupply* each other, according to our ſeveral Talents and Abilities, with ſuch neceſſaries and conveniencies of Life as the condition of our nature requires. This therefore being one *main End* of our Society, *viz.* to be dutiful Miniſters of God's Providence towards one another, in ſupplying thoſe wants and neceſſities which he hath made, and which he hath made to be ſupplyed by our *mutual* good Offices and Miniſteries; every Man hath thereupon a *Right* to be aided and aſſiſted by every one with whom he hath any dealing or intercourſe; and to have ſome ſhare of the benefit of all that Exchange, Traffick, or Commerce, which paſſes between him and others. For every Man hath a Right to his own *Labour*, and *Induſtry*; and therefore if another be benefited by mine, it is but juſt and equal that I ſhould be benefited by *his*; that he ſhould ſo exchange *Labour*, or *Commodities* with me, as that my Neceſſities ſhould be ſerved as well as his own; and that while he reaps what I ſow, and

enjoys

enjoys the harvest of *my* Labour, he should repay me such a share of *his*, as my Convenience and Necessity calls for. But if he ingross all the profit of our Exchange and Commerce to *himself*, he is rather a *Worm* of the Body Politick, that draws all the nourishment to himself, and starves the neighbouring Parts; than a regular Member, that contents it self with such a share as is proportionate to its own bulk and magnitude, and gladly permits his *Fellow-members* to live and thrive as well as *he*. So that for any Man in his Dealings with others, to take advantage from their *Necessity*, or *Ignorance*, to oppress or over-reach them; to use them *cruelly*, so as wilfully to damnifie them, or *hardly*, so as either to rake all the advantage to himself, or not to allow them such a competent share of it as is necessary to support and maintain them, according to their rank and station; is an injurious Invasion of that *natural Right*, which the very end and design of humane *Society* gives them.

And thus you see what are the *natural Rights* of men, considered as *Rational Creatures* inhabiting *mortal* Bodies, and united to one another by *natural Relations* and *Society*; all which Rights are inherent in them *antecedently* to all Humane Laws and Constitutions; and though there had never been any other Law but that of Nature, yet they might have justly claimed them of one another, as *Eternal Dues* which no Laws can cancel, no Custom dissolve, no Circumstances make void or abrogate. So that to do justly with respect to Mens *natural Rights*, is to render them what we owe them by the Obligations of *Nature*, as they are Rational Creatures; to treat them *equitably*, to

do them all the *good*, we can justly desire they should do to *us*, if we were in their Circumstances; quietly to permit them to *judge* for themselves, without endeavouring to tyrannize over their Minds by persecuting, censuring, and reviling them, because they are not of our Opinion; to suffer them freely to comply with the Dictates of *right Reason*, and not to put them either by force, command, or presumption upon any *wicked* and *unreasonable Act*; in a word to pay them all those fair respects that are due to the dignity of *Humane Nature*, to treat them Courteously, and Humanly, and not to bespeak or use them as if they were so many Dogs, or brute Animals; these are *Eternal Dues*, which every rational Creature owes to his own Kind, and which we cannot with-hold from one another without high *Injustice* to humane Nature. But then as we are Rational Creatures inhabiting these *mortal Bodies*, we are obliged in Justice not to maim or destroy or captivate one another's bodies; unless it be in the necessary *defence* of our own Lives, Estates, or Liberties; not to deprive one another of our necessary Livelihood, and Subsistence; but out of our Abundance to *supply* the pinching Necessities of the *Poor* and *Needy*. These things we *owe* one another as we are all the Tenants of God, sent down into this lower World and quartered in these Houses of Clay: and if we rob one another of what we are thus intitled to by the present State and Condition of our Being, we are extremely *unjust* to God and to each other. Again, as we are rational Creatures united to each other by *natural Relations*, we are obliged to render to each other all those Respects and

Duties,

Duties, which the Nature of our *Relation* calls for; as we are *Parents*, to love and instruct and make suitable provisions for our *Children*; as we are *Children*, to love and reverence, succour and obey our *Parents*; as we are *Brethren* or *natural Kindred*, to love and honour, succour and relieve one another: and if we with-hold from each other any of these *Rights* or *dues*, which the nature of our Relation calls for, we make an injurious Inroad upon the most sacred Rights and Inclosures of *Nature*. Lastly, as we are Rational Creatures united to one another by natural *Society*, we owe *Love* and *Peace*, *Truth* and *Credit*, *Protection* and *Participation* of Profit to one another. Whilst therefore we hate and malign, and vex and disturb each other; whilst we lye and equivocate, and violate our *Promises* and *Oaths*; whilst we refuse to *defend* each other's Lives, Estates or Reputation; and *usurp* all the profits of our Exchange and Intercourse, not allowing those whom we deal with a sufficient share to subsist and live by; we trample upon all the *natural Rights* of humane Society, and demean our selves as open Enemies, and Out-Laws to Mankind.

Wherefore in the name of God, if in this degenerate Age, whereinto we are fallen, *Christianity* hath quite lost its just Power and Dominion over us; let us be honest *Heathen* at least, though we resolve to be no longer *Christians*. If we will needs be deaf to the voice of our *revealed* Religion, yet for shame let us attend to the voice of our *Nature*, and not leap down at once from the Perfection of *Christians* into the wretched Condition of *Beasts* and *Devils*. O! for the Love of God and the Honour of those noble Natures he hath given us, stop

at *Men* at leaſt, though you are fallen from *Chriſtianity*; and do not by your Cruelty and Inhumanity, Frauds and Calumnies, Oppreſſions, Lyes, and ſhameleſs Perjuries at the leaſt approach towards that, at which *Humanity* ſtarts with horror and amazement; do not defame and ſcandalize your *Natures*, and render your ſelves a ſhame and reproach to the name of *Men*, by theſe your outragious Invaſions of the common *Rights* of *Humane Nature*.

CHAP. IV.

Of Juſtice, *as it preſerves the* Acquired *Rights of Men: and particularly thoſe which ariſe from Sacred and Civil Relations.*

I Proceed now to the ſecond ſort of *Humane Rights*, which Juſtice between Man and Man relates to, *viz.* ſuch as are not Natural to them either as *Rational* Creatures, or as dwelling in *Mortal Bodies*, or as joyned to one another by natural *Relations*, or as naturally united in *Society*; but are *acquired* ſubſequently to the Rights of *Nature*, by that mutual *Intercourſe* which paſſes between Men in their Society with one another. Which Rights though they are not *Natural*, but *Accidental*, are yet founded on the Rights of *Nature*, and therefore ought to be preſerved as ſacredly and as inviolably as *theſe*: for whatſoever Rights Men do *acquire* in the performance of the common Rights of Nature,

Nature, are *equivalent* with them, as being founded on the same Reasons. Now all those Rights which are not Natural, are acquired one of these ways; either, First, by *Sacred* and *Civil* Relations; or Secondly, by *Legal* Possession; or Thirdly, by *Personal* Accomplishments; or Fourthly, by outward *Rank* and *Quality*; or Fifthly, by *Bargaining* and *Compact*.

I. There are some Rights acquired by *Sacred* and *Civil* Relations, and of these there are several sorts.

First, There is the Relation of *Sovereign* and *Subject*.

Secondly, Of *subordinate* Magistrates to the *Sovereign* and *People*.

Thirdly, Of *Pastors* and *People*.

Fourthly, Of *Husband* and *Wife*.

Fifthly, Of *Friend* and *Friend*.

Sixthly, Of *Masters* and *Servants*.

Seventhly, Of *Truster* and *Trustee*.

Eighthly, Of *Benefactor* and *Receiver*.

Ninthly, There is the Relation of *Debtor* and *Creditor*: of the proper Rights of each of which Relations I shall give as brief an Account as I can.

I. There is the Relation of *Sovereign* and *Subject*; which is the highest and most Sacred of all those Relations that are not *natural*. For God being the Supreme Lord and Sovereign of the World, all lawful Power and Authority must be derived from *him*; for as in particular Kingdoms, the *King* is the Fountain of Authority, from whence executive Power descends upon *subordinate* Magistrates: so in the universal Monarchy of the World, *God* is the Fountain of all Power and Dominion: from

whom all Authority and Right of Government descends upon *Princes* and *Governours*; and whosoever exercises Dominion in the World without *Divine* Authority, is an *Usurper* in the Kingdom of God. But then the Derivation of this Authority from Him is either *immediate*, or *mediate*; those who are supreme under Him derive their Authority *immediately* from Him, and are the *Channels* by whose Mediation he derives Authority to their *subordinate* Magistrates; so that the *subordinate* Magistrates of particular Kingdoms derive their Authority from *God* by the hands of their *Kings*, but the Kings themselves derive theirs from God's own hands *immediately*: and whatever the particular form of any Government be, whether it be *Monarchy*, or *Polyarchy*, that which is *supreme* in it under God must be immediately from him. So far from true is that modern Maxim of some Jesuited Politicians, *viz.* *That Civil Government is the Peoples Creature*; which by necessary Consequence excludes *God* from being the supreme Governor of the World: for if He be absolutely Supreme, there is none can be Supreme immediately under Him, but by an Authority derived *immediately* from him. So that the Relation of *Sovereign* hath this Right unalienably appendant to it, *to be accountable to none but God*; from whom alone it holds its Authority, and to whom alone it is subjected. And therefore for *Subjects* to call their *Sovereign* to account, is both to arraign God's Authority, and to invade his *Peculiar*; to set our selves down in his Throne, and summon his Authority before us, and require it to submit its *awful* Head to our Doom and Sentence: which is as high and impious an Injustice,

stice, as can be offered either to God, or Man: and (till *Popery*, that fardle of religious Impostures, set *Treason* and *Rebellion* abroach) as abhorrent to all Christian *Principles*, and *Practices*, as Hell is to Heaven, or Darkness to Light. But then since Sovereigns are God's *Vicegerents*, and do reign by his Authority, they have also an inseparable *Right* to be *obeyed* in all things, wherein they do not interfere with the Commands of God; for in obeying *them* we obey *God*, who commands by their Mouths, and wills by their Laws, and Edicts: and as he who refuses to obey the *Vice-Roy's* command, doth in so doing disobey the *King* himself, unless he commands the contrary; so he who disobeys his *Sovereign* who is God's Vice-Roy, doth in so doing disobey *God*, unless it be where God hath countermanded him. So that while he commands only lawful things, he hath an *undoubted Right* to be obeyed; because his Commands are stamped with Divine Authority, and are thereby rendered sacred, and inviolable. Again, since Sovereigns are the *supreme Representatives* of God's Power and Majesty upon Earth, as being his *immediate* Substitutes; they have also an *unalienable Right* to be *honoured* and *reverenced* by their Subjects, because they bear God's Character, and do shine with the Rays of his Majesty; before which every Creature in Heaven and Earth ought to bow and lie prostrate; and therefore for Subjects to *contemn* and *vilifie* their Sovereigns, to expose their faults, and uncover their nakedness, and Lampoon and Libel their Persons and Actions, is an Affront to *God's* own Majesty, and an unjust and impious *Prophanation* of that Divine Character they bear about them.

Once

Once more; since Sovereigns are substituted by God for the *Common Good*, to protect the Innocent, and avenge the Injured, and guard the Rights of their People against Foreign and Intestine Fraud and Violence; they must hereupon have an undoubted Right to be *aided* and *assisted* by their Subjects; because without their Aid, it will be impossible for them to accomplish the *Ends* of their Sovereignty. And therefore for Subjects to *refuse* to Aid their Sovereign with their Purses, or Persons, when legally required; or by any indirect means to *withdraw* themselves from his Assistance, whenever his Necessities call for it, is to detain from him a *just Right* that is owing to his Character and Relation. And as these Rights are all implyed in the Relation of a *Sovereign*, so are there others implyed in the Relation of a *Subject*: for Sovereign Power being ordained by God for a *publick Good*, to guard and defend the Innocent, to shelter and relieve the Oppressed, to fence and propagate true Religion, and adjust and balance private Rights and Interests; every *Subject* hath a Right to be *protected* by it, so far as it is able, in his Person and Legal Rights, in his *just* Liberties and Privileges, and sincere Profession of *true* Religion; and that Sovereign who doth not employ his power to these purposes, but through wilful and affected Error, or Ignorance imposes a *false* Religion on his People; or betrays, oppresses, or inslaves them himself, or permits others to do it either out of Malice, or Carelessness, is an *injurious Invader* of their Rights and Properties; and though he be not accountable to any earthly Tribunal, shall one day answer for it at the Tribunal of God.

II. There

II. There is the Relation of *Subordinate Magistrates* to the *Sovereign* and *People*, such are the Judges and Justices, the Governours of Towns, Cities and Provinces, and the like, who by vertue of that Authority which is stamped upon them, and which they derive, as I told you from God, who is the Head and Spring of all Power and Dominion, have by vertue of that a Right to be *honoured* and *reverenced* and *obeyed* by the People according to the Degree and extent of their Authority. For where-ever it is placed, *Authority* is a Sacred thing; as being a Ray, and Impress of the Divine Majesty, and as such may justly claim *honour* and *reverence* from all Men; and whoever contemns the *lowest* Degree of it, offers an affront to the *highest*. He who contemns *Subordinate* Magistrates who are vested with the King's Authority, doth therein contemn the *King*; and he who contemns the *King*, who is vested with God's Authority, doth therein contemn *God*. Whatsoever therefore the personal faults and defects of Magistrates may be, Men ought to consider that their Authority is a Sacred thing, and, as such, challenges their *Reverence* and *Obedience* by an unalienable Right; and that therefore to behave themselves frowardly, stubbornly, or irreverently towards a lawful Magistrate, is to detain from him his *Rights*, and offer an unjust Affront to his Character; which, how good soever they may be in other Instances, doth in this bespeak them highly *dishonest* and *injurious*. And as the Relation of *Subordinate* Magistrates intitles them to the Peoples *Reverence* and *Obedience*; so the Relation which the *Prince* and *People* bear to them, intitles them both

to

to their *Fidelity*, *Vigilance* and *Justice*. For Subordinate Magistrates are the King's *Trustees* for himself and his People; and in their hands he deposites the Honour, Security and Rights of his own Crown and Dominion, together with the Safeguard and Protection of the Just and Legal Rights of his People. So that upon their acceptance of this *Trust*, by which they engage themselves faithfully to discharge it, the King acquires a *Right* to their faithful and vigilant *Care*, to see that his Authority be *Reverenced*, his Laws *Obeyed*, his Person, Government, and Properties *Secured*; the People acquire a Right to be *Protected* by them in their Persons, Reputations, Liberties and Estates; and so far as they are wilfully failing either towards the King, or the People, in any of these Matters, they do *unjustly* detain the King's or the Peoples *Rights*, or both; they betray the *Trust* committed to them, falsifie their own *Engagements*, and under the *Mask* of Authority are publick Robbers of Mankind.

III. There is the Relation of *Pastors* and *People*; for since out of his tender care to the *Souls* of Men, God hath instituted an *Order* of Men to Administer to them those holy Ordinances, by which he conveys his Grace and Spirit, to instruct them in their Duties, admonish them of their Errors, and warn them of their Dangers, and guide them to *eternal Happiness*, there doth from hence arise a near and *sacred Relation* between the *People*, and their respective *Guides* and *Pastors*. They are joyned together by the Tyes and Obligations of *Religion*, which gives them a mutual Right in one another; and which gives the *Pastor* a Right to be diligently *attended* to by the *People* in his religious

gious Miniſtrations, to be Conſtrued in the beſt Senſe, and fairly treated and complyed with in all his pious Reproofs and Admonitions, to be honoured and reverenced for his *Works* ſake, to partake with the People in their *Temporals*, as they do with him in his *Spirituals*, and to be ſupported by them, according to their Ability, with a fair and honourable *Maintenance*; and they who are wanting to their *Paſtor* in any of theſe particulars, deprive him of that which is as much his *Right* in *Conſcience*, as any thing can be theirs in *Law*. And then as for the *People*, They have alſo a Right to have *holy Things* duly and regularly Adminiſtred to them by their *Paſtor*, to be taught and inſtructed by him with wholſome Doctrine and Example, to be prudently admoniſhed of their Faults and Dangers, and counſelled and adviſed by him in all their *ſpiritual* Straits and Exigencies; and he who is wilfully failing in the faithful diſcharge and payment of theſe *Dues* is a Thief and a Robber of his Peoples *Souls*; that ſo far as in him lies, rifles them of that which ought to be dearer to them than their Eſtates, or Lives, even the *Bread of Life*, without which they cannot live, but muſt ſtarve and periſh for ever; and if they do, it is by his *unjuſt Neglect* to render them their Dues, and their Blood will be required at his hands.

IV. There is the Relation of *Husband* and *Wife*, who having mutually beſtowed themſelves upon each other, and ſealed the Deed by *Matrimonial Vow*, are thereby interwoven into one another and morally compounded into one Perſon. For *Marriage* is an Union of Perſons, and Incorporation of two into one by moral Ties and Ligaments; ſo that between

tween *Husband* and *Wife* there is the neareſt and deareſt Union that can be between two natural Perſons; they are each others *Property* and *Incloſure*, having by mutual Vows made over and exchanged themſelves for one another; by vertue of which they have a *mutual* Right in each others Perſon, and cannot beſtow themſelves away from one another, without being guilty of the moſt outragious *Injuſtice*. For the Husband is one half of the Wife, and the Wife of the Husband; and therefore whenever they *alienate* themſelves from each other, they rob one another of one half of themſelves. And it is this that doth ſo much inhance the ſin of *Adultery*, beyond that of ſimple *Fornication*; becauſe when the Husband diſpoſes his Body to another Woman, or contrariwiſe, he is not only guilty of an unbounded, rambling *Luſt*, which is the proper malignity of ſimple Fornication, but alſo of a foul and monſtrous *Injuſtice*. For he having made himſelf his *Wife*'s by Promiſe and Vow, cannot give away himſelf from her without being impiouſly *injurious*, without robbing God of his Vow, and robbing her of himſelf, for whom ſhe exchanged her ſelf. And conſequently they who endeavour to *ſeduce* the Wife from the Husband, or the Husband from the Wife, are guilty of a horrid *Injuſtice*, in attempting to rob God and Man of that which is moſt dear and precious to them, and to break through Vows and Sacred Fences to Treſpaſs on their Neighbours Incloſure, which how common ſoever it may be in this degenerate Age, is certainly one of the blackeſt *Villainies* in Nature. And as Husband and Wife have a *mutual Right* to each other's *Perſons*, ſo they have alſo to each other's

other's deareſt *Love* and *Affection*: for there is no Relation doth ſo nearly intitle and intereſt Perſons in one another as that of *Marriage*; nor conſequently, that gives them ſo great a Right and Title to each other's Hearts and Affections. Matt. xix. 5. *For this cauſe ſhall a Man leave Father and Mother, and ſhall cleave to his Wife, and they two ſhall be one fleſh*; and then *no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it*, ſaith the Apoſtle exhorting to Matrimonial Love, *Eph.* v. 29. Husband and Wife are *one* by a moral Union of Perſons, and therefore for them to hate and abuſe *one another* would be as unnatural, as for a Man to hate and tear his *own fleſh*. Again, as they have a mutual Right to each others *Perſons* and *Affections*, ſo they have alſo to each others *Help* and *Aſſiſtance*: hence the Apoſtle calls them *Yoak-fellows*, implying, that they ought to draw *together*, and *mutually* aſſiſt one another in their common Concerns and Intereſts. For in the Union of their *Perſons* their *Intereſt* is combined and united; ſo that *that* which is the one's is the other's: their *Meums* and *Tuums* are confounded together, and their Fortunes make a common Stock wherein they are *Partners* with one another, and are intitled to the promiſcuous uſe and enjoyment of it. And being ſharers in the ſame Intereſt, they ought to be mutually *helpful* and bear a part of each others *Cares* and *Burdens*: for when they are both intitled to the *ſame* Fortunes and Intereſts, it is by no means juſt, that the one like a ſlothful Drone ſhould dwell at eaſe in the Hive and devour the Hony, whilſt the other like a laborious Bee goes forth and toils to gather it. Theſe are the common *Rights* and *Dues*, which

Husband

Husband and Wife owe to one another: but then the *Husband* having the Superiority, hath a Right to be *reverenced* and *obeyed* by his *Wife* in all things that are fair and honeſt, to be entertained with a gentle Behaviour, addreſſed to with ſoft Entreaties, and treated with a ſweet Complyance; and therefore for a Woman to behave her ſelf *perverſly* towards her Husband, to controul his Will in indifferent matters, and if he will not yield, to teaze and weary him with her ſour Looks, or clamorous Words, or provoking Deportment, is not only a great *Diſhonour* to her own Head, but a high and ſhameful *Injuſtice*, for which ſhe muſt one day account to God, as well as for her other *Iniquities*. And then on the other hand, the *Wife* being no otherwiſe *inferiour* to the *Husband*, than the *Body* is to the *Soul*, or the Boſom to the Head, ought not to be treated by him as his *Slave* and *Servant*, but as a part of *Himſelf*, *i. e.* with all lenity and forbearance, tenderneſs and complaiſance: and, as *Plutarch* ſaith, *the Husband's Empire over the Wife ought to be ſoft and chearful*, to be allayed and ſweetned with the greateſt Condeſcenſion and Officiouſneſs: and that *Soul* is not more unrighteous to its *Body*, that ſtarves, or macerates, or evil intreats it; than the Husband is to his Wife, who behaves himſelf *churliſhly*, *ſourly* or *imperiouſly* towards her, *Col.* iii. 19. *Husbands love your Wives*, ſaith the Apoſtle, *and be not bitter againſt them*, *i. e.* be not moroſe and rough, ſtern and ſevere in your Carriage towards them; but be ſure you uſe them with all that honourable *Regard*, prudent *Compliance* and endearing *Familiarity*, that is *due* to them as they are parts of *Your Selves*.

V. There

V. There is the Relation of *Friend* and *Friend*, which I put next to that of *Husband* and *Wife*, becauſe it is next to it in reſpect of Nearneſs and Affinity. For *Friendſhip* is the Marriage of *Souls* and *Intereſts* and *Counſels*, the Union or Exchange of Hearts, the Claſp of mutual Affections, or true Love-knot that ties Mens Hearts and Minds together. For as for the *Matter* of Friendſhip, it is Love and Charity; but as for the *Form* of it, it is Charity *appropriated* to ſuch particular Perſons; ſo that Charity is Friendſhip in *common*, and Friendſhip is Charity *incloſed*. In a word, Charity is Friendſhip *expanded*, like the force of the Sun when he riſes above the Horizon and ſhines upon the World; but Charity is Friendſhip *contracted*, like the Rays of that glorious Light drawn into the Center of a Burning-glaſs, and made more warm and active by their Union. When therefore Men have contracted particular *Friendſhips*, and eſpouſed their Souls and Minds to one another, there doth from thence ariſe a *new Relation* between them beyond what common Charity creates; from which *new Relation* there accrue *new Rights* to the related Parties: For *mutual Friendſhip* is not a *Metaphyſical* Nothing, created meerly for *Contemplation*, for ſuch as are contracted in its holy Bands to ſtare upon each other's Faces and make Dialogues of News and Prettineſſes, or to look Babies in one another's Eyes; but a ſubſtantial and important *Vertue* that is fitted for the nobleſt purpoſes, to be an Alloy to our *ſorrows*, an Eaſe to our *Paſſions*, a Diſcharge of our *Oppreſſions*, a Sanctuary to our *Calamities*, a Counſellor of our *Doubts*, a Repoſitory of our *Secrets*, and an Improvement of our *Meditations*; a

Champion to our *Innocence*, and an Advocate for our *Intereſt* both with God and Men; to theſe brave Purpoſes ſerves every real *Friendſhip*, and without theſe it is only the empty *Name* and *Shadow* of Friendſhip. When therefore Men combine and unite together in this cloſe and near *Relation*, they give each other a Right to themſelves to all the above-named *Uſes* and *Purpoſes*, to be *Guides* and *Comforts* to each other in their Doubts and Sorrows, *Monitors* and *Remembrancers* in their Errors and Oblivions, *Shelters* and *Refuges* in their Oppreſſions and Calamities, and faithful *Truſtees* and *Secretaries* to each other's Confidences and Thoughts. Theſe are the great *Rights* of Friendſhip, which whoſoever detains or with-holds from his Friend is a *falſe*, and *unjuſt* Correſpondent in that brave and noble *Relation*: For when we mutually contract particular Friendſhip with one another, it is to *theſe* great purpoſes, or it is not *Friendſhip*: and when to *theſe* purpoſes we have once joyned hands, and ſtruck particular Amities with one another, we are bound by the tyes of common *Honeſty* and *Juſtice*, ſo far as we are able, to make good our Contract to all thoſe Intents and Purpoſes it extends to.

VI. There is the Relation of *Maſters* and *Servants*: for between Maſter and Servant there are *mutual Engagements*, which are either expreſſed in their Contract, or implyed in their Relation; and whether there be any formal Contract between them, or no, their very *Relation* is an implicit Bargain, and ſuppoſes a mutual Engagement to one another. By being a *Servant* to another, I put my ſelf into his hands and diſpoſal, and devote my Time

Time and Pains and Labour to him; by vertue of which he acquires a juſt *Right* to my time and ſervice, my fidelity and chearful Obedience: and therefore if either by Gaming, Loitering or Company-keeping, I alienate my *Time* from him; or if by my Sloth and Idleneſs I rob him of my *Pains* and *Labour*, or by my hypocritical Eye-ſervice, or betraying his Truſts, or waſting or embezzeling his Goods, I deprive him of my *Truth* and *Fidelity*; or if laſtly by my Stubbornneſs and Obſtinacy I purloin from him my *Duty* and *Obedience*, I am a *diſhoneſt* and *unjuſt* Servant; and however I may eſcape now, muſt one day expect to give an Account to my Juſt and All-ſeeing Maſter in Heaven. And accordingly in Scripture Servants are enjoyned to *obey their Maſters in all things*, Col. iii. 22. And *to do ſervice to them with good will*, Eph.vi. 7. To ſerve them with *ſingleneſs of heart*, not to purloin their Goods, or anſwer them again in a froward and ſurly manner, *Tit.* ii. 9, 10. Since then they ſtand obliged to theſe Duties both by Precept of *Scripture*, and the natural Engagement of their *Relation*; it is plain they cannot act contrary thereunto, without openly tranſgreſſing the Laws of *God*, and treſpaſſing on the Rights of *Men*. And ſo on the other hand, by being a *Maſter* to another, I ſtand engaged to *maintain* and *protect* him in my ſervice, to pay him the Wages, or teach him the *Trade* for which he ſerves me; not to out-task his Ability, nor impoſe any thing on him but what is *tolerable* and *merciful*; to Correct him with gentleneſs, prudence and mercy, and not to reſtrain him too rigidly from fitting and healthful *Recreation*: and above all, to admoniſh him of his faults, inſtruct

him in his *Duty*, and give him all chearful Encouragements to *Well-doing*. For I ought to conſider, that I am Maſter of a *Man* of the ſame kind with my ſelf, that hath Right upon that account to be treated *humanely*; which if I do not inſtead of being a juſt *Maſter*, I am a ſavage *Tyrant*: and alſo I ſhould conſider that I am Maſter of an *immortal Man*, who upon that account hath a Right to be treated *religiouſly*, that hath a Soul to be ſaved, and an eternal Intereſt to be ſecured; which if I take no care of, I treat him rather as my *Dog*, than my *Servant*, as a Beaſt that *periſhes*, than as a Man that is to *live* for ever. So that if any of theſe ways I am wanting to my Servant, I am a *Tranſgreſſor* of that Rule of Righteouſneſs that is founded in my Relation to him; and though the crying Neceſſities of his Soul and Body cannot penetrate my Ears, nor move *my* Adamantine Bowels to a more *juſt* and *pious* Treatment; yet the Cry of thoſe Wrongs and Injuries I do him by my unjuſt, inhumane and irreligious Uſage, will certainly penetrate the Ears of *God*, and provoke his Vengeance to a dire *Retribution* of it.

VII. There is the Relation of *Truſtees* to thoſe that truſt them: for he who truſts another doth thereby create a very near and intimate Relation to him; ſo far forth as he truſts him, he puts his caſe into his hands, and depoſites his Intereſt in his Diſpoſal, and thereby creates him his Proxy, or his *ſecond ſelf*. So that when I accept of the Truſt that another offers me, whether it be to be an *Arbitrator* in his Cauſe, or an *Executor* of his Will, or a *Guardian* to his Children, or a *Keeper* of any *Pledge* or *Depoſitum* he commits to me, I do thereby enter into

into a cloſe Alliance and Relation with him; I put on his Perſon, engage to ſupply his place, to act as his Repreſentative, or *alter ego*, and ſo far as he truſts and confides in me, to do for him as if the caſe were *my own*, to determine his Cauſe, to execute his Will, and diſpoſe of his Children, and ſecure his Pledges to him as if I were *himſelf*, and thoſe were all *my own*. And by entring into this near Relation to him, I give him a Right ſo far forth as he intruſts me, to my *Skill* and *Care*, *Fidelity* and *Induſtry*; all which by putting on his Perſon I have liſted and engaged in his Service. So that if by my own *Careleſneſs* or *Neglect* I ſuffer any of his Truſts to miſcarry, I am highly *diſhoneſt* and *injurious* to him; becauſe I undertook to do for him all that I can ſuppoſe *he* would have done for *himſelf*, had he been Maſter of my Skill and Ability. But if for a Bribe, or to ſerve my Intereſt, I betray the *Truſt* he committed to me, or convert it to my own Advantage; I rob him more *baſely* and *infamouſly*, than if I bad him ſtand, and demanded his Purſe upon the High-way. For then I had robbed him in the perſon of an *Enemy*, but now I rob him in his *own*, and make uſe of that Truſt to *betray* his Intereſt, by which I was asmuch obliged to *ſecure* and *defend* it, as if I had exchanged Perſons with him, and his Intereſt were my own: and to *betray* his Intereſt for my own Advantage, when he had made me his *ſecond Self*, and I had engaged my ſelf to be ſo, is a piece of the moſt *inhumane* and *diſingenuous* Perfidiouſneſs and Injuſtice; becauſe by thus doing I abuſe his good Opinion of me, for which I ſtand oblig'd to him, into an occaſion of *betraying* him. So that in effect I have borrowed his Perſon, which

he freely lent me, only to *rob* and *deſpoil* him; and from his confidence in my Truth and Fidelity, by which he was juſtly intitled to it, have *baſely* taken occaſion to defraud him of that *Truſt*, which he freely depoſited in my hands and diſpoſal.

VIII. There is the Relation of the *Benefactor* to the *Receiver*: for he who doth good to another, doth thereby contract a Relation to him; becauſe in doing good to him he eſpouſes his Intereſt, and in eſpouſing his Intereſt he eſpouſes himſelf: he performs the part of his Brother, of his Father, and his God, whoſe higheſt Character and *Elegium* is to *be good* and to *do good*; and conſequently in all theſe Capacities he ſtands related to him. And by vertue of this Relation he acquires a Right in the Perſon obliged, to be *eſteemed* and *beloved* by him; to be pray'd for and requited by him whenever he hath opportunity and ability. For there is always a Right acquir'd by *Benefits*, where there was none antecedently: he who doth a good turn deſerves and merits of him that receives it; and what he deſerves, he hath a Right to. So that every Receiver is *Debtor* to his Benefactor; he *owes* him all the good he receives from him; and is always *obliged* to a thankful acknowledgment, and whenever he hath opportunity to an equivalent Requital. For though my Benefactor *gives* me his benefit freely, as having no need of it himſelf, or at leaſt not ſo much as I, and therefore cannot legally demand a *Repayment* of it; yet whatſoever he *gives* me, he *deſerves* of me, and whenever our Circumſtances change and he hath *my* Need, and I *his* Ability, I am in Conſcience as much obliged to repay it, as if he had lent it me upon Bond. In this caſe my Ability is *Security* for

for the Benefit I owe him, and his Need is a juſt *Demand* of it; and therefore ſince what he hath merited of me is his *Due*, I am extremely unjuſt, if when his Needs do demand it, I do not repay him ſo far as I am able. But if either I am not able to repay him an equivalent Benefit, or he hath no need or occaſion for it; I am bound in juſtice to expreſs my *Gratitude* to him in thankful Remembrances and Acknowledgments, to take all fair Occaſions to own and celebrate his goodneſs, and by all the little ſervices I can render him to expreſs a forward *willingneſs* to make him a full requital. For as in matter of *Debt*, he who cannot pay *all* muſt Compound and pay ſo far as he is *able*; ſo in the matter of *Benefits*, he who cannot make a compleat Requital, is obliged in juſtice to make ſome ſmall *Compoſition*, and pay ſo much in the *pound* as his ability extends to; and if he can do no more, to expreſs a *grateful Senſe* of them, and give thankful *Words* for Beneficial *Deeds*; which all generous Benefactors eſteem the *nobleſt Requital*. But he who receives Benefits without ſome thankful Acknowledgment, acts the part of a *Swine*, that greedily devours the Acorns, and never looks up towards the Tree from whence they drop: and he who requites Benefits with Injuries, acts the part of a *Devil*, that would fain have thrown that bleſſed Being out of Heaven, who created and placed him in it.

IX. Ninthly and Laſtly, There is the Relation of *Creditor* and *Debtor*: for he who lends to another Man, and gives him Credit either for Mony or Commodities, or accepts of his Security for what he lends to another, doth thereby contract a Relation to him; by which he acquires a Right

to be juſtly *repay'd* according to contract and Agreement. For lending and crediting doth not alienate the *property*; the Debtor hath only a Right to uſe what he borrows for his preſent *Convenience* or *Neceſſity*, but the Property remains in the hands of the *Creditor*, who hath the ſame Right to it as when it was in his own Poſſeſſion. And it being ſo, the Rule of *Common juſtice* obliges us that we do not borrow more than we have a fair Proſpect of *Repaying*; unleſs he that credits us *knows* our Inability, and is willing to run the hazard. For he who engages himſelf in Debt beyond what he can reaſonably hope to *repay*, takes that from his Creditor upon promiſe of Payment, which he knows he is never likely to *reſtore* him; which is at leaſt as high an *Injuſtice*, as if he had taken it by *Force* and *Violence*. And the ſame is to be ſaid of borrowing upon *falſe* or *inſufficient* Securities, ſuch as bad Mortgages, counterfeit Pawns, or inſolvent Bonds-men: for he who takes up his Neighbour's Goods or Mony upon ſuch Securities, as he knows are incapable of *repaying* him, doth as manifeſtly wrong him, as if he had taken them by *Stealth*, or *Robbery*. And ſince our Debts are our Creditor's Rights, if we would be juſt Debtors, we muſt neither reckon what we owe to be our own; nor ſo diſpoſe of it, as to put it out of our Power to reſtore it to the true *Proprietor*: he that hath ſo much of his own, and ſo much of other mens, ought not to ſpend, or give, as if it were all his own. For if he that hath borrowed one Thouſand Pounds and is worth another, lives to the utmoſt height and proportion of two Thouſand, he muſt neceſſarily ſpend upon what he hath borrowed, and put it

out

out of his power to reſtore it; and in ſo doing *rob* and *deſpoil* his Creditor, to maintain himſelf in his *Prodigality*. And as Debtors ought to be careful ſo to diſpoſe of what they owe, as that they may be able to *repay* it; ſo they ought to be no leſs careful to repay it upon due *Demand*, or according to *Contract* and *Agreement*. For as it is unjuſt to deprive a Creditor of his *Money*, ſo it is unjuſt to deprive him of the *Uſe* and *Poſſeſſion* of it, any *longer* than he conſents and agrees to it: becauſe as he hath Right to his Money, ſo he hath Right to poſſeſs and uſe it. And therefore for Debtors to *defer* and *protract* their payments without their Creditors Conſent, when it is in their power to diſcharge them, to put them upon fruitleſs Attendances, and make advantages of their money againſt their conſent, and beyond their *contracts* and *Agreements*, is a degree of Injuſtice next to that of Robbing and *deſpoiling* them of it; becauſe by thus doing they do not only force their Creditors to waſte their time in tedious Attendances and take them off from their other buſineſſes, but alſo rob them of the *Uſe* and *Poſſeſſion* of their Money; which they have as much Right to, as to the Money it ſelf. And if to defer Payment be ſo unrighteous in a Debtor, then to *refuſe* and *deny* it, or take indirect courſes either to *abate*, or *avoid* it, is much more unrighteous: becauſe this is not only to deprive a Creditor of the preſent *Uſe* and *Poſſeſſion* of his Property, but of his *property* too; and how can that Man call any thing he poſſeſſes his *own* Right and Property, whilſt he thus denies another *his*? So that by an indiſpenſible Rule of Juſtice, every Debtor is obliged rather to ſtrip himſelf

himself of all, and cast himself naked on the *Providence* of God; than by *denying* his Debts, or indirectly *shifting* the payment of them, to Feather his Nest with the Spoils of his *Neighbour*. When therefore by *refusing* to pay what we owe, we force our Creditors upon costly, or troublesome *Suits* to recover their own; or by pleading *Protections*, or sheltring our selves in a *Prison*, we avoid being forced to it by Law; or by fraudulent *Breakings*, we necessitate them to Compound our Debts, and accept a Part for the Whole; which soever of these ways we take, I say, to deprive our Creditors of their Rights, we are inexcusably *dishonest*, and *unrighteous*. And though by these, or such like *knavish Evasions*, we may force them to acquit and discharge us, yet we cannot force *God*, in whose Book of Accounts our Debts are *recorded*, as well as in *theirs*; and it concerns us sadly to consider, that there is nothing can cross, or cancel them *there*, but only a full *Restitution*; and that if they are not cancelled *there*, all the Tricks and Evasions in the World will never be able to secure us from a dismal *Reckoning*, and a more dismal *Execution*.

And thus you see what those acquired Rights are which are due from Man to Man upon account of their *Civil* and *Sacred* Relations.

CHAP.

CHAP. V.

Of Juſtice, *as it preſerves the Rights of Men acquired by* Legal Poſſeſſion.

II. THere are other Rights acquired by *Legal Poſſeſſion*. For when there was but *one* Man, he was Lord and Proprietor of *all* this lower World; but when he had propagated a *Family* from his Loyns, and that *Family* was by degrees branched into ſeveral *Tribes*; he ſent forth theſe *Tribes* under the Conduct of their Heads, Fathers, and Princes, to go and take *Poſſeſſion* of ſuch, and ſuch Portions of his Earth, as their Numbers, Neceſſities and Conveniences required; which when they had done, the Prince and Father of each tribe *divided* his Land among the Members of it, and *ſhared* it into particular *Properties*, proportionably to the Merit, or Number of the particular Families contained in it; and when any of theſe Tribes became too *numerous* and *burthenſome* to the Land that was thus divided among them, they ſent forth Colonies from among themſelves, to take *Poſſeſſion* of the next unpeopled Country bordering upon them; which when they had done, the *Leader* of the Colony divided it among his *Followers*: and ſo as they increaſed and multiplyed, they ſpread themſelves from Country to Country, till they had ſhared the World into *Nations*, and divided the *Nations* into diſtinct and particular *Properties*, and Families. And this Diviſion was the *Original Law*, by

by which each Family claimed as its *Property* the ſhare that was allotted to it: and ſince the *Father* of Mankind was intitled by *God*, who is the *ſupreme Proprietor*, to all this Terreſtrial Globe, he had an undoubted Right to *divide* it among the ſeveral Tribes that deſcended from him; and therefore ſince he impowred the *Heads* and *Princes* of his Tribes, to take *Poſſeſſion* of ſuch and ſuch Portions, and *divide* it among their Families; not only each *particular Tribe* had an undoubted *Right* to the Portion allotted to it by him that was Head of them all, but each particular *Family* had an undoubted Right to the *ſhare* that was allotted to it, by him that was the *Head* of the Tribe it belonged to. And thus, you ſee, the firſt *Diviſion* of the World among Men was the great *Law* of *Property*; and that whatſoever Men were poſſeſſed of by it, they had an undoubted *Right* and *Title* to: and upon this Law all the *Meums* and *Tuums*, the particular *Rights* and *Properties* that are now in the World are *founded*. For though in proceſs of time not only the *Tribes* and *Colonies* incroach'd upon one another, 'till the ſtronger by ſwallowing up the weaker grew into *Kingdoms* and *Empires*; but even the particular Families alſo of theſe *Tribes* and *Colonies* incroach'd upon each other, and either by Fraud or Oppreſſion robbed their Neighbours of their *Original ſhare*; ſo that thoſe Rights and Properties which were made by the *Primitive Diviſions*, ſeem for the moſt part if not altogether extinguiſh'd; yet it is to be conſider'd, that the Laws now extant do ſuppoſe all *Alienations* of *Property* from the firſt Owners to have been made according to that *Original Law* of diviſion; which Law did not ſo *unalienably* entail on thoſe Tribes and

and Families their appropriate *Shares*, but that they might either *ſell* or *give* them away, or *forfeit* them: and if either of theſe ways thoſe Shares have paſſed through all ſucceſſive Generations till now from Tribe to Tribe, or Family to Family, the *preſent Poſſeſſors* are juſtly intitled to them by that *Original Law* of Diviſion. And that they have thus paſſed, *all Laws* now extant do ſuppoſe: the Law of *Nations* ſuppoſes thoſe Countries that are held by Right of *Conqueſt*, to have been juſtly *forfeited* to the Conqueror; and that unleſs they are ſo, his Conqueſt is *Robbery*, and not *Right*: the Municipal Laws of *Countries* do ſuppoſe the Eſtates of particular Families to be held by the Right of *Donation*, or *Purchaſe* from the true *Proprietor*, and that unleſs they are ſo, their firſt Poſſeſſion was a *Theft* and not a *Right*: and therefore neither the Law of *Nations*, nor the Law of *Countries* do allow either Conquerors, or *Families* to be *rightful Poſſeſſors* of their Conqueſts, and Eſtates, ſo long as there appears any *juſt Claim* againſt them. But though the firſt Poſſeſſion ſhould be obtained either by *unjuſt* Conqueſt, or by *Fraud* and *Oppreſſion*; yet if it continue in the Lineage or Family of the unjuſt Poſſeſſor, till all *juſt* Claim againſt it be *extinguiſh'd*, the Law muſt ſuppoſe it to be obtained *juſtly*, becauſe there *appears* no Evidence to the contrary. And indeed when a *Dominion*, or an *Eſtate*, which was at firſt unjuſtly obtained, hath been ſo long *ſucceſſively* poſſeſſed, as that no Man can produce a *juſt* Claim and Title to it, it muſt be either the preſent Poſſeſſor's, or no bodies: but then when *God*, who is the *ſupreme Proprietor* of all, doth by his providential Permiſſion continue

tinue an *ill-got* Poſſeſſion, till all lawful Claim to it is worn out, he doth thereby intitle the *preſent Poſſeſſor* to it, and creates it his *Right* and *Property*. For though God's *Providence* can be no Rule againſt his *Revealed Will*, nor conſequently can authorize any Man to poſſeſs what another hath a juſt Claim to, becauſe his Revealed Will forbids it: yet it is to be conſidered, that when no Man can juſtly Claim what I poſſeſs, I wrong no Man in poſſeſſing it, and conſequently am in no wiſe forbidden it by God's Revealed Will; and therefore in this Caſe by his *Providential Continuance* of the Inheritance of it to me, he gives me free Leave to poſſeſs it; and that *Leave* is an implicit Conveyance of a juſt *Right* and *Title* to it. So that *Legal Poſſeſſion*, when there is no *Juſt* or *Legal Claim* againſt it, is an undoubted Right, a Right founded on the free Donation of *God*, who is the *Supreme Proprietor* of all things: and therefore *Juſtice* obliges us not to rob, or deprive Men of what they are intitled to by *Law*; nor to deſpoil any Man by Stealth, or ſtrip him by Violence, or defraud him by Craft and cunning Inſinuation of any *Right*, or *Property* to which the *Law* intitles him; becauſe by thus doing we do not only wrong Man of that Right which by *Legal Conveyance* he derives from *God*, but we do alſo wrong *God* himſelf by preſuming to alienate *his* Bequeſts, and to reverſe and cancel *his* Donations. For he who by Stealth, or Robberry, or Fraud deprives another of his Property, doth impiouſly invade *God's Right* of beſtowing his own where he pleaſes; and refuſes to ſtand to that Diviſion, and Allotment which *his Providence* hath made in his own World: he doth in effect declare in his Actions,

Actions, that God hath nothing to do to ſhare his World among his Creatures, that he will not endure him to reign Lord and Maſter in his own Family of Beings, nor allow *his Providence* to Carve and diſtribute his own Bread and Meat among his Children; but that he will ſnatch from every one's Trencher, and Carve what he pleaſes for himſelf out of every Man's Commons, and Allowance. So that to deprive another, you ſee, of what he is Legally poſſeſſed of is a high, and crying Injuſtice againſt *God* and *Men:* for he that will needs have more of God's Goods than God hath given him, is an *impious Robber* of God; and he that will needs have thoſe Goods of God which he hath given to another, muſt be an *unjuſt Robber* of Man. If therefore we have injuriouſly deprived another of his Legal Rights, we are bound by all the ties of *Religion* towards God, and of *Honeſty* towards Men, to make what *Reſtitution* we are able: for it is certain that my wrongful *Seiſure* of what is another Man's doth not alienate his *Right* to it, ſo that he hath the ſame *Right* to it while I keep it from him, as he had at firſt when I took it from him, and conſequently till I *reſtore* it back to him, I perſiſt to wrong him of it; and my detaining it is a continued *Repetition* of that Fraud, or Theft, or Oppreſſion, by which I wrongfully ſeized it. And whilſt I thus perſiſt in the *Sin*, the *Guilt* of it abides upon me; and I am juſtly reſponſible to the Tribunal of Heaven, for being a Robber of God and Men. Whilſt therefore I unjuſtly *detain* what is another's Right, I keep the Earneſt-peny which the Devil gave me to intitle him to my Soul for ever; and ſo long as I poſſeſs the Spoils of my injured

jured Brother, I maintain ſo many *Evidences* to give Teſtimony againſt me, and to raiſe a Cry on me as high as the Tribunal of God.

CHAP. VI.

Of Juſtice *in reference to the* Rights *acquir'd by Perſonal* Endowments, *or outward* Rank.

III. THere are other *Rights* acquired by *Perſonal Accompliſhments*, ſuch as Wiſdom and Learning, Integrity and Courage, Generoſity and Goodneſs, which do naturally render Men exceeding uſeful and beneficial to the World; and therefore by theſe Men do acquire a juſt *Right* to be highly eſteemed and honoured by all that know them. For Praiſe and Honour are the natural *Dues*, the Birthright and Patrimony of Excellency; which by its own inherent *Merit* challenges Eſteem and Veneration: he who excells another, hath a *Right* to be preferred before him in the Eſteem and Value of the World; to have his Light reflected with a more glorious Splendor, and his Excellencies reſounded with higher *Elogiums*. Now the Excellency of a Man conſiſts in the Graces and Ornaments of his *Mind*; and as we do not eſteem a Ship excellent, becauſe it is curiouſly carved and inlaid, but becauſe it is exactly fitted to all the purpoſes of Navigation; as we do not account a Sword to be excellent, becauſe it hath a rich Hilt, or Embroidered Scabbard, but becauſe it hath a keen Edge,

Edge, a ſharp Point, or a good Guard and Temper: ſo none but Fools will eſteem a Man to be excellent, becauſe he hath a great Eſtate, or a comely Body, or wears fine Clothes, and rich Trappings; but becauſe he hath a brave and a goodly *Mind*, a *Soul* well adorned with *Intellectual*, or *Moral* Accompliſhments. Theſe are the Glories of the *Man*, whereas all the reſt are only the Imbelliſhments of his *Caſe* and *Outſide*. So that the true ſtamp of Nobility is upon the *Minds* of Men; and conſiſts in thoſe *Graces* of Underſtanding and Will, whereby we repreſent and reſemble *God*, who is the Pattern of *Excellency*, and the Fountain of *Honour*. So that true *Honour* is nothing elſe but a due Acknowledgment of the Excellencies of Mens Minds and Wills, or their own *Intellectual* or *Moral* Accompliſhments echoed and reverberated upon them in juſt Acknowledgments and Commendations; which to with-hold from one that truly *deſerves* them is great *Injuſtice* and *Diſhoneſty*. For he who detains from a worthy Perſon thoſe honourable Acknowledgments that are *due* to his Vertues, robs *Virtue* it ſelf of one of the faireſt Jewels in her Diadem, and that is her *Honour* and *Glory*: he ſtrips and diſpoils her of her Garments of Praiſe, ſteals from her her Native Rays and Luſter, and buries her alive in Darkneſs and Obſcurity; and therefore ſince to rob a *virtuous Perſon* of his Honour and Reputation is ſo great an Outrage to *Virtue* it ſelf, it muſt needs be highly *unjuſt* and *diſhoneſt*. And herein conſiſts the great Iniquity of *Detraction*, and of leſſening, or debaſing Mens deſerved Praiſes and Commendations; which is a higher *Injuſtice* than to pick their Purſes; for he

that clips or imbaſes a Man's *Honour*, robs him of his beſt and deareſt Property; and whilſt he ſucks the Veins of anothers Reputation to put colour into the Cheeks of his own, he lives upon the *Spoils* of his Neighbour; and is every whit as injurious to him, as if he ſhould pull down his Houſe about his Ears to build himſelf another in its Ruins. And yet how common is this *unrighteous* Practice among Men? How doth this groveling *Serpent* lurk almoſt in every Hedge, to ſnap at the Heel of every nobler Creature that paſſes by? Inſomuch that a Man can hardly mention in any Company another Man's Excellencies, but preſently ſome little *Viper*, or other will be perking up to ſting and ſpit Poyſon at him: and if he can ſay nothing againſt him, yet ſomething he will ſeem to know, and with a crafty Nod and Shrug, a malicious Smile, or Snear, ſuppreſs and conceal it: and if he chance to ſpeak of another, what care doth he take to ſtifle what may commend, and blazon what may ſhame and diſgrace him; like the envious *Panther*, that ſhadows in dusky Colours all the graceful Parts and Features but carefully expoſes the Spots and Blemiſhes to open view. Theſe, and a thouſand other tricks of *Detraction* are frequently practiſed in all Converſations; but certainly did Men but conſider what a *villainous Injuſtice* this is, and how much it provokes God, who will one day make a ſtrict Inquiſition for Mens good *Names*, as well as for their *Blood*, they would never dare to allow themſelves in ſuch a crying Injuſtice towards one another.

IV. There are other *Rights* acquired by outward *Rank* and *Quality*, whether it be in reſpect of

of titular *Dignity*, or of *Wealth*, and large *Poſſeſſions*; by both which Men do acquire a Right to Civil *Reſpect* and outward *Obeiſance*. For as for the ſeveral degrees of *Nobility*, *Titles* and places of *Dignity*, by which Men are advanc'd above the vulgar Claſs into the upper Form of Mankind, they are ſo many Marks and Badges of Honour; by which the *King*, who is the Fountain of Honour, and who by ſmiling on a Clod of Earth can, with the *April* Sun, prefer it into a gay Flower, doth raiſe and enoble Men, advance them into a higher Orb, a more illuſtrious Rank and Station in the World. Now though by vertue of this titular *Dignity*, we are no farther obliged to reverence or eſteem Men, than their *Wiſdom* or *Vertue* deſerves; yet are we bound to give them their *due Titles*, and demean our ſelves towards them with that outward *Preference*, *Obſervance*, and *Ceremony*, which their Degree and Quality requires; otherwiſe we rob them of thoſe Rights, which the *King*, who is Maſter of outward *Reſpects* and *Precedencies*, hath beſtowed upon them. For the *Royal Stamp* upon any kind of Metal gives it an *extrinſick* Value, and determines the Rate at which it is to paſs among Coins; though it cannot raiſe its *intrinſick* Worth, nor make that which is but *Braſs* to be but *Gold*. And as titular *Dignities* intitle Men to an outward *Reſpect* and *Obſervance*, ſo alſo doth *Wealth* and large *Poſſeſſions*: for theſe are Badges of Honour as well as the other, only the other we receive from the *King*, but theſe from the *King of Kings*. For when God beſtows upon one Man a larger Fortune and Poſſeſſions than on another, he doth thereby prefer and ad-

vance him into an higher *Sphere* and *Condition*; and when God hath ſet him above us, it is juſt and fit that we ſhould riſe and give place to him. And though a wiſe, or *vertuous* Poor Man hath more Right to our Eſteem, than a *fortunate* Knave or Fool, who in all his Glory is but a Beaſt of burthen in rich Trapping and *Capariſons*; yet foraſmuch as in outward Rank and Condition God hath preferred the latter, he hath the *Right* of Precedency, and of outward Reſpects and Obſervances, and ought to be treated with greater Obeyſance and Regard.

CHAP. VII.

Of Juſtice, *in reference to the Rights acquir'd by* Compact.

FIfthly and Laſtly, There are other *Rights* acquir'd by *Bargaining* and *Compact*: for Compacts being a mutual transferring of Rights, wherein the Perſon with whom I bargain makes over ſuch a Commodity to me for ſo much Money or other valuable thing, the Right whereof I make over to him; we mutually owe this Right to one another, to deal truly and honeſtly in *making*, and ſincerely and faithfully in *diſcharging* our Compacts and mutual Engagements with each other. For ſince the end of Commerce, and Buying and Selling is *mutually* to aſſiſt and furniſh one another with the Neceſſaries and Conveniencies of Life; both

both Buyer and Seller muſt thence have a Right accruing to them ſo to buy and ſell, as that they may be *mutually* aſſiſted by one another; as that the Buyer may have the worth of his Price, and the Seller the worth of his Commodity: for otherwiſe inſtead of mutually aſſiſting, the one muſt neceſſarily depreſs and damnifie the other. What the exact *meaſure* is, which in matter of buying and ſelling ought to be obſerved between Man and Man, is, I confeſs a difficult queſtion, and hardly capable of being *nicely determined*; eſpecially by us who are ſo little acquainted with the Affairs of the World, the neceſſities of things, and the particular and hidden Reaſons of ſome ſorts of Traffick and dealing: and therefore that I may not venture beyond my depth in the Determination of this matter, I ſhall only preſcribe ſuch general *Rules* of Righteouſneſs to Conduct our *Bargains* and *Contracts*, as being impartially applied to particular Caſes, may ſecure Men from dealing wrongfully and injuriouſly with one another. And they are theſe, firſt, *Uſe Plainneſs* and *Simplicity* in all your Dealings. Secondly, Impoſe upon no Man's *Ignorance*, or *Unskilfulneſs*. Thirdly, Take no advantage of another's *Neceſſities*. Fourthly, Subſtract not from the *Commodity* or *Price*, for which you have Contracted. Fifthly, Go not to the *utmoſt* Verge of what thou conceiveſt to be *lawful*. Sixthly, In doubtful Caſes chooſe the *ſafeſt* Part.

I. Uſe *Plainneſs* and *Simplicity* in all your Dealings: Do not by diſparaging *another* Man's Commodity, or over-valuing *your own*, endeavour to draw on an advantageous Bargain; neither ask far

beyond, nor bid much *below* the worth of Commodities. Say not you cannot take less, or give more, when you know you may with fair Advantage and Profit. Pretend not what is *false*, cover not what is *true*; but so far as in you lies, fit your Affirmations and Denials to the *understanding* of the Person you deal with; and do not lie in Ambush behind your words to trap and ensnare him. For in Bargains not only that which is *false* is unjust, but also that which *deceives*.

II. Impose upon no Man's *Ignorance* or *Unskilfulness*. Whilst you keep within the latitude of lawful Gain, you may use your Skill against another Man in driving a Bargain; for in an ordinary *Plenty* of Commodities there is an ordinary *Price*, which those that deal in them know and understand; and when the Contractors equally *understand* the Price, there can be no Deception or Injustice on either side. But if he whom I Contract with be *ignorant* or *unskilful*, I must not rate his want of understanding, or set a Tax upon his Ignorance, but use him not only *justly*, but *ingenuously*, as one that reposes a trust in me and casts himself upon my *Equity*; considering that to take advantage from his *Simplicity* to abuse and defraud him, would be not only *Injustice* but *Inhumanity*.

III. Take no advantage of another's *Necessities*. Do not wring and squeeze a poor Man when he is driven to your Doors by his *Wants*, and forced to Sell his Wares to supply his *Necessities*; but give him the same Price you would have done, supposing he wanted your *Money* no more than you need his *Commodity*. And if the poor Man be forced to Buy of you upon *Trust*, increase your Price no

no higher, than what is neceſſary to make you recompence for the *Loſs*, which according to the Rules of Trade you muſt ſuſtain by your *Forbearance*; reckoning in alſo the hazards you run, which ought to be charitably as well as prudently eſtimated. For he who makes advantage of another's Neceſſities, robs the Spittle, and adds Oppreſſion to Miſery; which is not only *Injuſtice* but *Barbarity*.

IV. Subſtract not from the Commodity, or Price, for which you have Contracted. For he who *buys* a Commodity by Weight and Meaſure, hath a Right to as much of it as the Common Standard allows him; to have a full Standard, Pound, or Pint or Buſhel according as he Bargains or Contracts. And to ſubſtract any thing from what he hath bargained for, whether it be by *falſe* Weights or Meaſures, or by *fallly* weighing or meaſuring, is no better than *Theft* and *Robbery*. And ſo on the other hand, he who *ſells* a Commodity hath a Right to the Money for which he ſold it; and therefore for the Buyer either *knowingly* to pay him uncurrent Coin, or *forcibly* to detain from him any part of the Price agreed on, is a manifeſt *Violation* of the Eternal Rules of Righteouſneſs.

V. Go not to the *utmoſt* Verge of what you conceive to be *lawful*; for he who goes to the *utmoſt* of what is lawful, ventures to the brink of a *Precipice*, where he ſtands in imminent danger of falling headlong into it. For it is a ſhort and eaſie Paſſage from the *utmoſt* limits of what is *lawful*, to the nearmoſt of what is *ſinful*; ſo that he, that will go as far as he *may*, will never be able to avoid going ſometimes farther than he *ſhould*; eſpecially when he is led on by *Intereſt*, and hath a tempting

proſpect of *Advantage* before him; which is wont to blind the Eyes of Men, to warp their Judgment, to tincture their Minds with *falſe colours* and *undue apprehenſions* of *things*. Wherefore in that Latitude of *lawful Gain* which is allowed you, uſe Favour towards the *poor* and *neceſſitous*, Ingenuity towards the *ignorant* and *unskilful*, and Moderation towards *all*.

VI. Sixthly and Laſtly, In doubtful Caſes chooſe the *ſafeſt* Part: for not only a *good*, but a *quiet* Conſcience is to be valued above the greateſt Gain; and that Man hath but little regard of his Conſcience, that will venture to expoſe it to a wound to get a Shilling more in a bargain. Wherefore if we would be *ſafe*, we muſt make this a conſtant Rule of Action, in matters of *Duty* to do the *moſt*, in matters of *Privilege* and diviſions of Right, or proportions of Gain, in all doubtful Caſes, to chooſe the *leaſt*, which to be ſure is always the *ſafeſt*. For if in buying and ſelling I make any Advantage which I doubt is unlawful, I ſtake my Conſcience at a Lottery, and throw Croſs and Pile whether I ſhall be guilty, or innocent: and thus to *play* and *dally* with my Innocence is but one degree of Preſumption from being *wilfully Guilty*.

Theſe are the *General Rules* by which we ought to conduct our ſelves in our *Compacts* and *Bargains*, if we mean to avoid that crying Sin of *defrauding* and *over-reaching* one another; which how Crafty and Politick ſoever it may ſeem to Men that do not regard the Iſſue and Event of things, it will in the end be found to be one of the greateſt and moſt unprofitable *Follies*. For alaſs, while I am over-reaching my Brother in his *Eſtate*, there ſtands an *inviſible*

ſible Cheat at my Elbow that is chouſing me out of my *Heaven* and my *Soul*! So that in fine the whole Scene of Knavery reſolves into this; the *Devil* is Angling with a leſs Fiſh to catch a greater, baiting his Hook with my *Brother's Property*, that ſo when I have taken and devoured *that* he may take and devour *me*. And ſo I have done with the firſt thing propoſed in handling this great and comprehenſive Duty of *Juſtice*, or *Honeſty* between Man and Man, which was to ſhew *what* it is, and how far it is extended.

CHAP. VIII.

Of the Eternal Reaſons of Juſtice.

I Proceed in the next place to ſhew what thoſe *Eternal* and *Immutable* Reaſons are, which render Juſtice *morally* good. I have elſewhere ſhewed at large, that that which makes a thing to be *morally* Good is this, that it's Obligation is founded in ſome *Eternal* and *Immutable* Reaſons; ſo that we are obliged to practiſe it by ſuch Reaſons as can never ceaſe or change, or alter with *Times* or *Circumſtances*: and that this is the difference between *Poſitive* and *Moral* Duties, that the one are founded upon *temporary* and *changeable* Reaſons, and ſo may and will one time or other ceaſe to oblige us; as the *Sacrifices* of the Jews have done, and the *Sacraments* of Chriſtians will do; whereas the other being backed with *everlaſting* Reaſons can never ceaſe

ceaſe to oblige us. Wherefore to demonſtrate *Juſtice* to be a *Moral* Duty, or one of thoſe Moral Goods which God hath made known to us, it will be neceſſary to produce ſome *eternal* and *unchangeable* Reaſons whereby it binds and obliges us: and of ſuch I ſhall produce theſe Four;

Firſt, The eternal *Proportion* and *Congruity* of Juſtice to the Nature of *Things*.

Secondly, The eternal *Conformity* of it to the Nature of *God*:

Thirdly, The eternal *Correſpondency* of it with the *Divine* Providence and Diſpoſals:

Fourthly, The eternal *Neceſſity* of it to the Happineſs of *Men*:

I. One *eternal* Reaſon by which we ſtand obliged to do juſtly, is the eternal *Proportion* and *Congruity* of Juſtice to the nature of things. For there are in nature eternal *Reſpects* of Things to Things, which are as fix'd and unalterable as the *Nature* of the Things themſelves: as for inſtance, ſome things are naturally *more perfect* than others, ſuch as the ſuperiour Kinds and Orders of Beings; others are naturally *equal* in perfection, ſuch as are Individuals of the ſame kind of Beings; others are naturally *leſs perfect*, ſuch as the inferior Ranks and Species of Beings; and ſince *Nature* hath thus ranked and placed things either *above*, or *below*, or *equal* to one another; every Being in the world muſt naturally reſpect every one, either as it is *ſuperior* or *inferior* or *equal*: and theſe *Reſpects* are as inſeparable to their Natures, as thoſe *Degrees* of Perfection are which conſtitute their Kinds and Orders. So that were all the Beings in the world *Rational*, and underſtood but their mutual *Reſpects*

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and *Relations* to one another, they would thereby be *obliged* to demean themſelves towards each other ſuitably to that Rank and Form of Being wherein Nature hath placed them; and by their Actions to to acknowledge themſelves *ſuperior* or *inferior* or *equal* to one another, according as they excel, or equal, or come ſhort of one another in *degrees* of Natural Perfection. And herein conſiſts the ſtrict and proper Notion of doing *juſtly, viz.* in treating my Superiors, Inferiors, and Equals as ſuch, in reſpecting my Equals equally, and my Superiors and Inferiors according to the degree of Superiority and Inferiority wherein they are placed. So that *Juſtice* conſiſts in acting congruouſly to thoſe *eternal Reſpects*, which things bear to one another; or in a practical acknowledgment that the Beings above me, below me, and equal to me, do bear ſuch a Reſpect to me as they really do; that they are juſt ſo much my Superiors, ſo much my Inferiors, or ſo much my Equals, as God and Nature hath made them. For among Beings that are capable of underſtanding thoſe Reſpects and Relations they bear to one another, it is a *natural Due* that they ſhould own another to be what they are, and mutually ſignifie by their Actions and Behaviour what Reſpects and Relations they bear to one another; that by *Reverence* and *Submiſſion* they ſhould own thoſe above them to be their Superiors; that by *Grace* and *Condeſcention* they ſhould own thoſe beneath them to be their Inferiors; and that by *Equity* or *Equality* of Uſage and Behaviour, they ſhould own thoſe who are level with them to be their Peers and Equals. Theſe are the Natural Expreſſions of our Acknowledgment of

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thoſe *mutual* Reſpects and Relations we bear to one another, which not to acknowledge is in effect to deny one another to be what we are, to thruſt one another out of our *Places*, and invade each others *Rights* and *Peculiars*. So that in ſhort *Juſtice* is nothing elſe but the great *Balance* of the Rational World, which weighs out to every part of it what is *due* from every one in thoſe reſpective *Banks* and *Relations* wherein God and Nature hath placed them: and ſo long as there remains any *Proportion* of Nearneſs or Diſtance, of Superiority, or Inferiority, or Equality, among Rational Beings, that will be a firm and unanſwerable Reaſon why they ſhould deal *juſtly* and *righteouſly* towards one another; becauſe *dealing juſtly* is nothing elſe but a practical Owning and Acknowledgment of theſe Reſpects and Relations; which ſo long as they continue, every Being muſt be obliged to acknowledge, that hath any capacity to know and underſtand them. For ſince God hath given me Reaſon to underſtand that all thoſe Beings which are of my own Kind and Order, are my *Equals* by Nature, I cannot but conclude that they ought to be *equally Dealt* with; ſince equal Things muſt neceſſarily belong to equal Beings in the ſame Circumſtances. And from this Principle whereon that Golden Rule is founded, *to do as we would be done by*, all the particular inſtances of Juſtice between Man and Man are naturally derived. So that the Obligations of Juſtice, youſee, do immediately grow out of the *Nature* of Things, and thoſe *Reſpects* and *Relations* they bear to one another: and therefore till the *Nature* of Things be utterly unravelled, and their *Reſpects* to one another for ever cancelled

cancelled and reverſed, every Rational Being muſt be obliged to be *juſt*; that is, to acknowledge, ſo far as he underſtands it, the *Reſpect* and *Relation* he bears to all *other* Beings; by demeaning himſelf ſubmiſſively towards his Superiors, equally towards his Equals, and condeſcendingly towards his Inferiors. And whatſoever we are obliged to by the *Nature* of Things, we are obliged to by the *Author* of Nature; whoſe *Works* are as real Signs and Expreſſions of his Will, as his revealed *Declarations:* and therefore ſince *he* framed and conſtituted us with ſuch Reſpects and Relations to one another, that is as plain a ſignification that it is *his Will* we ſhould demean our ſelves accordingly, as if he had proclaimed it by a Voice of Thunder from the Battlements of Heaven. Since therefore God hath thus ingraven the Obligations of Juſtice upon the *Nature* of Things, they muſt abide for ever, and be as eternal as thoſe *Reſpects* and *Relations* are which things bear to one another.

II. Another eternal Reaſon by which we are obliged to do *juſtly*, is the conformity of it to the Nature of *God*. For *Juſtice* is one of the brighteſt Jewels of God's Diadem, one of thoſe moſt glorious *Attributes* which do eternally crown and adorn his Nature and determine his Will and direct his Actions. *Juſt and true are thy ways, thou King of Saints*; Rev. v. 3. *Righteous art thou, O Lord, and upright are thy Judgments*, Pſal. cxix. 137. *Are not my ways equal, and are not your ways unequal?* ſaith God himſelf appealing to the Conſciences of his Subjects, in *Ezek.* xviii. 29. Conſonantly to all which is the aſſertion of *Plato*, Θεὸς ἐδαμῶ ἐδαμῶς δδικος, ἀλλ' ὡς οἷόν τε δικαιότατος: God cannot be ſaid to

to be unjuſt in any reſpect whatſoever, but is in all Kinds juſt to the utmoſt Poſſibility. And indeed the eternal *Self-ſufficiency* of his own Nature ſets him above all manner of temptation to deal injuriouſly by his *Creatures:* he wants none of *their* Rights to enrich himſelf, needs none of *their* Happineſs to augment *his own*; which is ſo boundleſs and ſecure, that it can neither admit of any Increaſe, or be liable to any Diminution. What then ſhould move him either to *deprive* his Creatures of any Good that is their due, or to *inflict* on them any Evil that they have not deſerved; when he can ſerve no End of his own, nor reap any Advantage to himſelf by it; For all Injuſtice ſprings out of *Want*, and *Indigence*; which being utterly excluded from the Nature of *God*, it is impoſſible there ſhould be any unjuſt Inclination, or Tendency in him. And as by the infinite *Self-ſufficiency* of his Nature he is ſecured from all temptation to Injuſtice, ſo by the infinite *Goodneſs* of it he ſtands unvariably bent and inclined to deal juſtly and righteouſly by his Creatures. For *Goodneſs* is nothing but an Inclination of Nature to beſtow more Good than is *due*, and inflict leſs Evil than is *deſerved*; which Inclination being inſeparable to the Nature of God, it is impoſſible for him either to *with-hold* from us any Right, or to puniſh us *wrongfully*, without doing Violence to *himſelf* and committing an Outrage on his own Nature. So that the *Nature* of *God* is a Law of Righteouſneſs to himſelf, by which his Will and Actions are conſtantly determined to what is *juſt* and *equal*; to require nothing of us but what is *poſſible*, to proportion our Burthens to our Strength, or

or our Strength to our Burthens, to ſatisfie all his Engagements to us, and not with-hold from us any of thoſe Goods which we can claim by the Title of his gracious *Promiſes*; in a word, to proportion the Evils of our *Sufferings* to the Evils of our *Sin*, and not to plague us for nothing, or for what we cannot help, or beyond the *Guilt* and *Demerit* of our Fault: and whatſoever elſe is juſt from a *God* to a *Creature*, he is unchangeably determined to chooſe and act by the Law of Righteouſneſs in his own *Nature*. Since therefore the *Nature* of *God* is the great Exemplar and Pattern of all *Reaſonable Natures*, as being it ſelf the moſt *perfectly reaſonable*; whatſoever is imitable in it we are eternally obliged to copy and tranſcribe into our own; and conſequently ſince he is *eternally juſt*, that is an eternal Reaſon why we ſhould be ſo. By dealing *juſtly* with one another we act like God, whoſe Nature is the Standard of ours; and 'tis certainly fit that all *Reaſonable Beings* ſhould deal by one another, as *God* who is the moſt reaſonable deals by them; that they ſhould chooſe and act in conformity to *him* who is the *Pattern* of Goodneſs, and the *Rule* of Perfection. And herein conſiſts our Conformity to him, that we live by the Law of his Nature; and therefore ſo long as that Law determines him to deal juſtly by *us*, it ought to determine us to deal juſtly by *one another*. So that the Obligations of *Juſtice* are as eternal as the Nature of *God*; for ſo long as *he* is righteous, *we* are bound to be righteous in conformity to *him*; and therefore ſince *he* cannot ceaſe to be righteous without ceaſing to be happy and good, or which is all one,

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to be *God*, *we* can never cease being obliged to be righteous so long as *God* is.

III. Another eternal Reason by which we are obliged to do *justly*, is the Agreement and Correspondency of it with the *Divine Providence* and *Disposals*. For God being the supreme Lord and Proprietor of Beings, all those Rights and Properties which we claim of one another must be *originally* derived from him; even as the claims of the *under-Tenants* are from the *Head-Landlord*. All those *Natural* Rights we are invested with, we derive from him who is the Author of our Nature; who by creating us what we are, and uniting us by Natural Ligaments to one another, hath endowed us with all those Rights, which we claim as Rational Creatures dwelling in Mortal Bodies, and joyned together by *Natural Relations* and *Society*. So that to deal *justly* by one another, or with respect to our Natural Rights, is only to allow one another what God hath entailed upon our Natures, and *mutually* to render those Dues to each other, which he hath intitled us to by the very *Frame* and *Condition* of our Beings: and for us to withhold from one another those Rights which God hath consigned to us by the *State* and *Formation* of our *Natures*, is to quarrel with his Workmanship, and declare our selves disatisfied with the State of his Creation. For whatsoever I have a Right to as I am a *Man*, I have a right to by the state and condition of my *Nature*; and therefore he who allows me not *that*, allows me not to be what *God* hath made me; permits me not to enjoy that State and Condition of Nature wherein God hath created and placed me. For whatsoever

ſoever I have Right to as I am a *Man*, I have a Right to from *God* who made me a Man; and therefore he who denies me the Right of my *Nature*, thruſts me down from the Form wherein God hath placed me, and uſes me as if I *were not* what God hath made me; whereby he doth in effect fly in the Face of my Creatour, and quarrel with God for making me what I am. In a word, it is *eternally reaſonable* that I who am the Creature of God, ſhould pay ſo much Reverence to his all-creating Wiſdom and Power, as to treat every Creature ſuitably to the *State* and *Condition* of its Creation; and conſequently to treat *Men* as *Men*, that is, as Beings endowed by God with the common Rights of Humane Nature; which if I do not, I alienate from my own Kind what *God* hath endowed it with, and ſo in effect do diſallow of *his* Endowments, and impiouſly call in queſtion the Rights of *his* Creation. For either I muſt own that God ought not to have conſtituted Humane Nature with ſuch *Rights*, which would be to impeach his Creation; or that I ought to render it thoſe *Rights* which reſult from its Frame and Conſtitution: and therefore when by my Actions I diſown that I *ought* to render them, I do in effect quarrel with God's Creation for entailing ſuch Rights upon Humane Nature, and declare that I am reſolved not to be concluded by it; but that I will for ever defie the *Laws* of the Creation, and will not abide by that *Rule* and *Order* which it hath eſtabliſhed in the Nature of Things. If therefore it be reaſonable, eternally reaſonable for Creatures to act agreeably to the *Order* of their Creation;

this is an eternal Reaſon why we ſhould render to one another thoſe Rights which God hath bequeathed to us by the Conſtitution of our *Natures.*

And as our Natural Rights are derived to us from God by his *Creation,* ſo are our acquired alſo derived from him by his *Providence:* who having reſerved to himſelf the Sovereign Diſpoſal of all our Affairs, is our *Founder* and *Benefactor,* upon whom we all depend for every *Right* and *Property* we acquire by our Converſation and Intercourſe with one another: and that this is *mine,* and that *yours,* is owing to the *Providence* of God, which carves out to every one his Portion of Right, and divides as *he* ſees fit his World among his Creatures. So that Juſtice as it refers to *acquired Rights,* conſiſts in allowing every Man to enjoy what God hath given him by his all-diſpoſing Providence: and if God hath an eternal Right to *ſhare* his own Goods among his own Creatures as he pleaſes, then that is an eternal Reaſon why we ſhould allow one another to enjoy thoſe *Portions* which he hath ſhared and divided to us. For by depriving another Man of what God's Providence hath given him, I do not only rob *him* of his Right to enjoy it, but I alſo rob *God* of his Right to diſpoſe it. For while I with-hold or take away what God hath given to another, I take *his* Goods againſt his leave, and impiouſly invade *his Province* of beſtowing his own where he pleaſes: and whilſt I thus carve for my *ſelf* out of thoſe Allowances which he hath carved to *others,* I live in open *Rebellion* againſt his Providence, and am an Out-law to his Government. For this in effect is the Senſe and Meaning of my

wrongful

wrongful Incroachments upon other Mens Rights, that I will not be concluded by that Diviſion and Allotment of Things which *God* hath made; but that I will divide and carve for *my ſelf*, and live at my own Allowance; that I will not ſuffer him to ſhare his *own World*, nor endure him to reign Lord and Maſter in his *own Family* of Beings, but e'en live as I liſt, and take what I can catch without asking God's leave, who is the ſupreme Proprietor and Diſpoſer. So that to deal unjuſtly by *Men*, whether it be in reſpect of their *natural*, or *acquired* Rights, is a direct oppoſition to the *divine* Ordination and Diſpoſal; and therefore if it be eternally reaſonable for us who are God's *Creatures* and *Subjects*, to comply with the Order of his *Creation* and the diſpoſals of his *Providence*, that is an eternal Reaſon why we ſhould deal *juſtly* with one another.

IV. Fourthly and Laſtly, Another eternal Reaſon why we are obliged to do *juſtly*, is the everlaſting *Neceſſity* of it to the Happineſs of Men: For *Juſtice* is the Pillar and Support of all *Society* without which it is impoſſible for *Rational Beings* ever to live happily with one another. For while I deal unjuſtly by *others*, I draw all Men into a Combination againſt me; who having all the ſame tender ſenſe of their own Intereſt and Happineſs as I have of mine, muſt be ſufficiently jealous of all Deſigns and Incroachments on their *Rights* and *Properties*; and conſequently be ready to conclude from my Injuſtice towards *one*, that I am prepared to do miſchief to *many* for the advancement of my own End: ſo that when once I am remarked for a Perſon that bears no regard to *Right* and *Wrong*,

it becomes the joint and equal intereſt of *all* to declare open War againſt *me*, and treat me as an open Enemy without Mercy and Compaſſion. So that one *unjuſt* Man in a Society is a *common Diſturbance* to all the reſt, for by every *ſingle* Injury he doth, he alarms the Jealouſie of *every* Man, every Man having reaſon to conclude that he ſhall be ſerv'd by him in the *ſame* kind, if he ſhould happen to fall into the *ſame Circumſtances:* and as he diſturbs *others*, ſo he cannot ſecurely enjoy *himſelf*; for how can that Man be ſecure that acts as an enemy to Mankind, and for that reaſon hath juſt cauſe to ſuſpect that every Man is his Enemy who is conſcious to his injurious Behaviour? The *Fear* of which muſt neceſſarily deprive him of all *Satisfaction* for the preſent, and of all *Security* for the future. So that unjuſt Perſons are a *Plague* to themſelves, and others; and like frighted *Porcupins* they are diſturbed *within*, whilſt they dart their Quills at all *without* them. What a dark rude *Chaos* then would this reaſonable World be, ſhould *Juſtice* and *Righteouſneſs* forſake it; ſhould Rapine and Violence, Falſehood and Oppreſſion reign, and the ſtrongeſt Arm be ſole Arbitrator of Right and Wrong; ſhould all *Promiſes* and *Profeſſions* be converted into *Traps* and *Snares*; and every Man lay Ambuſhes in his words, and lurk behind them in *reſerved* meanings, only to wait an opportunity to ſurprize and ruin every one he converſes with? What would the Conſequence of this be, but the disbanding of all *Society*, and the converting of this humane World into a Den of *Wolves* and *Cannibals?* For by reaſon of Mens continued Experience of each others *Falſehood* and *Inſincerity*, all *mutual* Truſt and Confidence would be

be banished from among them; and every one would be forced to ſtand upon his guard, in a conſtant Expectation of Miſchief from every one; and ſo all their Intercourſe would conſiſt in a Trade of *Diabolical Knaveries*, in doing and retaliating Injuries, and in circumventing and playing the Devils with one another. Which would be ſuch a dreadful State of things, that I verily believe were it left to my own option, I ſhould rather chooſe to languiſh out an Eternity in ſome *diſmal Dungeon* alone, and there converſe only with my own ſilent griefs, than to dwell for ever in the *Garden* of the World, accompanied with ſuch *falſe* and *villainous* Creatures. But now, do but turn the other end of the Perſpective, and imagine that you ſaw *Judgment running down like Water, and Righteouſneſs as a mighty Stream*, that you beheld a World of *upright People* balancing all their Actions and Intercourſes in the impartial Scale of *Juſtice*, and mutually weighing to one another their *natural* and *acquired Rights* without any Reſpect or Partiality, the *Superiors* graciouſly condeſcending; the *Inferiors* chearfully ſubmitting, and the *Equals* dealing equally with one another; O good God! what a bleſſed and happy People would this be? With what *Content* and *Satisfaction*, *Peace* and mutual *Security* would they deal and converſe with one another? Here would be no Quarrels or Contentions, no Jealouſies or Suſpicions, no dark Deſigns or falſe Pretences; but every one would converſe with every one with the greateſt Openneſs and Freedom, and all would be inviolably ſafe in each others *Sincerity* and *Juſtice*: Here would be no juſtling or rencountring, no claſhing or interfering of Intereſts; but every one would ſit

happy and contented under his own Vine without any unjuſt *Deſire* of treſpaſſing on his *Neighbour*'s Incloſure, or diſquieting *Fear* of being ejected from his *own*. O! were I but an Inhabitant of ſuch a World as *this*, though of the loweſt Rank and Form; how ſhould I deſpiſe and pity the moſt proſperous Circumſtances of this unrighteous World we live in? And how loth ſhould I be to change my World for any other, but that of *Angels* and of glorified *Spirits*? O *Juſtice*, *Juſtice*, would Men but call thee down from Heaven again, and permit thee to rule and *govern* their Actions, into what a bleſſed World wouldſt thou convert this Stage of Rapine, Cruelty and Blood! How wouldſt thou ſeparate this dark Chaos, and diſtinguiſh its Confuſions into Order and Beauty! How ſoon wouldſt thou reform it into an Emblem of Heaven, or lively Figure of that Celeſtial Æther, where all is *Harmony*, and *Light*, and *Peace*, and *Love*, and *Happineſs*! If therefore it be eternally reaſonable that Men ſhould ſtudy their own Happineſs, that is an everlaſting Reaſon why they ſhould deal *juſtly* by one another; ſince without ſo doing it is for ever *impoſſible* for them to be *happy*. Theſe are the eternal and immutable Reaſons, which conſtitute Juſtice a *Moral Good*, and do eternally oblige us to deal *juſtly* by one another.

And now what remains, but that we betake our ſelves to the Conſcientious Practice of this *great* and *comprehenſive* Virtue, to give to every Man what is *due* to him either by *Conſtitution*, or by juſt *Acquiſition*; to deal with every Man with whom we have any Intercourſe, as with a *Rational* Creature;

ture; to treat him *equitably*, and do him all that good which we might reaſonably expect from him, if *we* were placed in *his* Circumſtances; to allow him the liberty to *judge* for *himſelf*, ſo far as he is capable, and not endeavour to impoſe our Opinions upon him by *violent* and *forcible* means; to leave him at liberty to follow the Dictates of *right Reaſon*, and not ſeek to debauch him by Perſuaſion or Threatnings, into *immoral* and *vicious* Courſes; to treat him humanely and ſuitably to the *Dignity* of his *Nature*, and not uſe him like a Dog, or as if he were an Animal of an inferior *Species*? For all thoſe things are due to him as he is a *Rational* Creature, and cannot be denyed to him without high *Injuſtice*. Again, to deal with him as he is a *Rational* Creature placed by God in a *mortal Body*; and neither to *raviſh* his Body to ſatisfie our Luſt, nor to *maim* or *deſtroy* it, unleſs it be in our own Defence; nor to *captivate* and *enſlave* it, unleſs it be upon free Conſent, or upon juſt Forfeiture; nor to ſuffer it to *periſh* for want of bodily ſuſtenance, ſo long as it is in our power to ſupport and relieve it. Theſe things he hath a claim to, as he is the *Tenant* of *God*, and cannot be denyed without foul *Injuſtice*. Once more; to uſe him as a *Rational* Creature united to me by *natural Relations*; if he be my *Father*, to honour and reverence and obey him; if he be my *Child*, to love and inſtruct him, maintain and provide for him; if my *Brother* or *Siſter* or conſanguineous *Relation*, to cheriſh and adviſe, ſupport and aſſiſt him according to my ability. Theſe are the *Dues* of *Natural Relation*, and cannot be with-held without great *Unrighteouſneſs*. Laſtly, To treat him as one whom God and Nature hath united to me in the bands of *humane Society*

ciety, to *love* him, and live *peaceably* with him, to ſpeak *Truth* to him, and when I am lawfully called, to ſwear nothing but *Truth* concerning him, and perform my Promiſes and Oaths to him, ſo far as it is lawful and poſſible; not to blaſt his *Reputation*, but to defend his Perſon, Good Name and Eſtate, ſo far as I am able, and to allow him a competent ſhare of all thoſe Profits which accrue to me from my *Dealing* and *Intercourſe* with him. Theſe are the *natural Dues* which Juſtice requires me to render him, and which I cannot with-hold from him without being injurious to the Humane Nature within him. And as I am obliged in Juſtice to render to every one his *natural* Dues, ſo I am no leſs obliged by it to render him his *acquired* ones; to render him whatſoever is due to him upon the account of any Sacred, or Civil *Relation* to me; not to intrench upon his legal *Poſſeſſions* either by Fraud or Violence; to render him thoſe *Honors* and *Reſpects* which are owing to his Perſonal Accompliſhments; or to his outward Rank and Quality; and not to defraud, oppreſs, or over-reach him in his *Contracts* and *Bargains* with me. Theſe are the particulars as I have ſhewed you at large, to which this *comprehenſive Vertue* extends it ſelf; and Oh that now having ſeen upon what *everlaſting Reaſons* it is built, we would be perſuaded to betake our ſelves to the ſerious *Practice* of it.

CHAP.

CHAP. IX.

Of the Sinfulneſs, and Unreaſonableneſs of Injuſtice.

AFter the explication of the immutable Reaſons, and Grounds of *Juſtice*, it may be proper to add ſome Motives, and Conſiderations againſt *Injuſtice*.

And Firſt, *Conſider* the great Repugnancy of *Injuſtice* to the Terms, and Conditions of the *Chriſtian Religion*. I know there are ſome People that look upon *Honeſty* and *Juſtice* as one of the *beggarly Elements* of Religion, a ſort of Heathen Vertue belonging to *carnal* and mere *moral* Men, that are utterly unacquainted with the *Spirit* and *Power* of Godlineſs: and accordingly in the room of this, and ſuch like Moral Vertues, they have foiſted in a ſort of *ſpiritual* Religion as they call it; which conſiſts in a certain *Model* of Converſion and Regeneration, that is made up of nothing but a mere *fanciful* train of *Dejections* and *Triumphs*, that are moſt commonly either the effects of a diſtempered *Blood*, or the unaccountable freaks of an overheated *Fancy*: and if they find they have been Converted *ſecundùm artem*, *i. e.* that they have undergone thoſe frightful, ſorrowful, or joyous Paſſions, which this ſtated *Method* of Regeneration includes, all their After-Religion is nothing elſe but a *leaning* and *rolling* on Jeſus Chriſt. And whilſt they ſhould be governing their Wills, their Tongues,

Tongues, and their Actions by the eternal Rules of *Juſtice* and *Goodneſs*, they are employed, as they think, in a *higher* Diſpenſation; in forming odd Schemes of ſpiritual Experiences, and attending to the inward Whiſpers and Incomes, and With-drawings of the Spirit of God; all which are commonly nothing but only the effects of a melancholy *Fancy* tinctur'd with Religious Fears, and fluſh'd with a natural *Enthuſiaſm*. But whatever it be, it is doubtleſs a *dangerous Miſtake* for Men to take up with any Religion, which doth not principally inſiſt upon the *eternal Laws* of Morality: and though *Juſtice* or *Honeſty* in our dealings with Men will never *ſingly* recommend us to God, unleſs it be conjoyned with *Mercy*, *Sobriety*, and *Godlineſs*; yea though all theſe *together* will never recommend us to God, unleſs their Imperfections be purged and expiated by the all-ſufficient Merit of our bleſſed Saviour; yet without *Juſtice*, and *Honeſty* all our Religion is a damnable *Cheat*; and all the Merit of our Saviour will be as inſignificant to *us*, as it is to the *Devils*, or *damned* Ghoſts. For his Merit is no Refuge for Religious Knaves, his Wounds no Sanctuary for Spiritual Cheats, or Lyars, or Oppreſſors: and for ſuch perſons as *theſe*, to ſhelter themſelves in our Saviour's Propitiation, is to *prophane* and *deſecrate* it; and thereby to cauſe thoſe vocal Wounds to *accuſe* them which were made to *plead* for them; and to provoke that *eloquent* Blood to cry aloud for vengeance againſt them, which in its native Language *ſpeaketh far better things than the blood of Abel*, Heb. xii. 24. For *Juſtice* is a Duty of that indiſpenſable neceſſity, that God *will not*, yea, to ſpeak with Reverence, *cannot* diſpenſe with it;

and

and ſo far was our Saviour from ever deſigning to obtain a *Diſpenſation* from it, that the great end of his dying to obtain our Pardon for our paſt unrighteouſneſs, was to encourage and oblige us to live more juſtly and righteouſly for the future. For ſo the Apoſtle tells us, Tit. ii. 14. *That he gave himſelf for us that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people zealous of good works:* and notwithſtanding all that he hath done for us, he hath plainly aſſured us by his Apoſtles, that no *unrighteous* perſon ſhall *inherit the Kingdom of God*, 1 Cor. vi. 9. and that the *unjuſt* ſhall be *reſerved unto the day of Judgment to be puniſhed:* 2 Pet. ii. 9. That *the wrath of God is revealed from heaven againſt all unrighteouſneſs of men*, Rom. i. 18. and *that they all ſhall be damned that take pleaſure in unrighteouſneſs*, 2 Theſſ. ii. 12. And if theſe things be ſo, then as ever you hope to enter into the Kingdom of God, to eſcape his unquenchable Wrath, to Hold up your Heads at his Tribunal, and not to be condemned to everlaſting Horror and Confuſion; be perſuaded to *fly from all unrighteouſneſs*, and uſe all honeſt Care to deal juſtly and righteouſly with all Men.

II. Conſider the great Vanity, or Deſperateneſs of *Injuſtice:* for if the Wrong and Injuſtice you do to another Man be ſuch as is *repairable*, you muſt reſolve to *repair* it, or to *periſh* for ever. For he who doth *not* repair an Injury when he is able, doth every moment *continue* and *repeat* it; and though the firſt injurious Act were *tranſient*, and did expire and die in the Commiſſion, yet becauſe it leaves a *permanent Evil* behind it upon the good Name, or Eſtate of my Neighbour, I am as much obliged,

obliged, if I am able, to *remove* the Evil from him, as I was at firſt *not* to *bring* it upon him; and all the while I *neglect* to remove it, I wilfully *continue* the evil upon him, and in ſo doing *continue* wilfully *injurious* to him. As for inſtance, when I wilfully aſperſe another Man's *Reputation*, my *Sin* dies not with my ſlanderous Breath, but *ſurvives* in the evil effects of it; and till I have endeavoured to *purge* his ſtained Reputation, and to *reſtore* him his good Name again by a fair and ingenuous *Vindication*, I am a Slanderer *ſtill*, and accountable for all thoſe hard thoughts, and injurious words which I have *occaſioned* others to think or ſpeak againſt him. Again, when I *rob*, or *defraud* another Man of his Eſtate, or any part of it, the Sin doth not ceaſe with the *tranſient Act* of Stealth, or Cozenage, or Violence, which ends and expires in the Commiſſion; but *continues* ſo long as the *Damage* and *evil Effect* of it remains: Whilſt therefore he ſuffers in his Eſtate by my injurious Act, and 'tis in my power to *repair* it, I continue injuring him; and till I have made him all the *Reſtitution* I am able, I am a Cheat, or a Thief, or a Robber. Since therefore Injuſtice is a damnable Sin, as I ſhewed you before, it neceſſarily follows that whenever a Man deals unjuſtly by another, he muſt at the ſame time either reſolve to *undo* his own Act, or to run the hazard of being *undone* for ever; the former of which is a ridiculous *Vanity*, and the latter a deſperate *Madneſs*. For what a *Vanity* is it, for a Man to *do* what he reſolves to *undo*, to *ſlander* with a purpoſe to *vindicate*, and *cheat* with a reſolution to *refund*, that is, to do an evil thing with a purpoſe to be never the

better

better for it? If you reſolve to *reſtore* what you wrongfully take from another, why do you *take* it? Is it ſo cheap a matter to be wicked, that you ſhould covet to be wicked for *nothing?* That you ſhould contract a *Guilt* which will bind you over to eternal *Puniſhment*, with an intention to *part* with all that temporary Gain which *tempted* and *invited* you to it? What is this but to weave a *Penelope's* Web, to do and undo, and build Caſtles of Cards, to blow them down again? and which is more vain and Nonſenſical, to *ſwallow* deadly *Poiſon* for our Health and Eaſe, which we know will rack and convulſe us, with a purpoſe to *vomit* it up again without gaining either Health, or Eaſe by it? For he who wrongs another with a purpoſe to make him *Reſtitution*, doth an evil Action with an intent to get nothing but *Guilt* by it. You ſay, you intend to *reſtore* to him what you *wrong* him of, and if ſo, for what *end* do you wrong him? Unleſs it be to render your ſelf more Criminal and Guilty: For when you have reſtored to him what you have wrongfully deprived him of, what can remain to you but only the Guilt of a *wrongful* and *injurious* Action? So that for Men to deal unjuſtly by others with an *Intent* to make them Reſtitution, is the greateſt Vanity and Nonſenſe in the World; but then to do it without ſuch an Intent, is the moſt deſperate Madneſs. For ſince every wilful Act of *Injuſtice* binds Men over to Eternal Puniſhment, and ſince nothing but *Reſtitution*, ſo far as they are able, can releaſe and abſolve them from that dire Obligation; it neceſſarily follows, that he who deals unjuſtly by others without any Intent of making them *Reſtitution*, doth by his *own Act* wilfully oblige himſelf

himſelf to endure an eternal Puniſhment. For he knows that what he gains *unjuſtly* from another muſt be *reſtored*, or his *Soul* muſt be loſt; and therefore if he reſolve upon that Gain without any Intent to *reſtore* it, he doth in effect ſtake his *Soul* to it, and freely oblige himſelf to endure Hell-fire for ever, in conſideration of the *preſent Gain* he acquires by his unjuſt dealing. For he who knows that ſuch a *Potion*, however ſweetned and made palatable is compounded with the Juice of Deadly *Nightſhade*, and yet wilfully ſwallows it without any intent to diſgorge it again, doth thereby *voluntarily* murder and deſtroy himſelf: and ſo He who knows that ſuch an *unjuſt Gain*, how tempting ſoever it may look for the preſent, hath an everlaſting *Horror* and *Anguiſh* intermingled with it, and yet wilfully *ſeizes* it without any intent to *refund* it; doth freely conſent to undergo the *Evil* to enjoy the *Good* of it, and ſhake hands upon this deſperate Bargain, that upon condition he may reap ſuch an *unlawful Profit*, he will freely ſurrender up his *immortal Soul* to the Pangs and Agonies of *Eternal Death*. For in every Temptation to deal unjuſtly the *Devil* cheapens our immortal Soul, and the *unlawful Gain* with which he tempts us is the *Price* he bids for it: and though ſometimes he bids exceeding *low*, yet if we take his Price, though it be but a *Penny*, we thereby ſtrike the fatal *Bargain*, and by our own Act and Deed conſign and deliver our *Souls* to him to be his Slaves *here*, and his Martyrs *hereafter*. And what greater madneſs can a Man be guilty of, than to ſell his *Soul* and all his Hopes of *Happineſs* for ever, for the trifling and momentary Gains of an *unjuſt Action?*

III. Con-

III. Conſider the manifeſt *Inexcuſableneſs* of *Injuſtice* in it ſelf: For, as I have ſhewed you at large, all Juſtice between Man and Man is reducible to that general Rule *Do as you would be done by*; *i.e.* Do all that good to others, which you could reaſonably expect they ſhould do to you, if you were in their Circumſtances, and they in yours: and this is ſo plain a Rule, that no Man can plead *Ignorance* of it, who doth not wilfully ſhut his own Eyes. 'Tis true, whilſt *Laws*, though never ſo *plain* and *uſeful* in themſelves, are yet *obſcure* and *perplex'd* in their Promulgation, or *over-numerous*, they may prove a Snare, rather than a Guide, and make more Controverſies than they can decide, and loſe much of their force by being ſpun out into *nice* and *ſubtile* Diſputes: they may fall *ſhort* of their aim, by not being able to reach the greater part of thoſe Perſons whom they deſigned to direct; who either have not *Leiſure* ſufficient to attend to; or *Capacities* to underſtand them, or *Sagacity* to apply them in all opportunities of Action. But as for this *General Rule* of Juſtice, it is always at hand, and we carry it about us in our own Breaſts: for this is the *peculiar* advantage of this Rule, that by it we may very *eaſily* diſcern all the Specialities of our Duty, without looking abroad, or having recourſe to external Inſtructions. So that by it we may be perfect Lawgivers, skilful Judges, and faithful Caſuiſts to our *own Souls:* For it is Legible to thoſe that have no *Letters*, and lies open and obvious to the moſt *Rude* and *Ignorant*. We need not ſearch ancient *Records*, or dark *Repoſitories*, revolve and ruminate upon old *Sentences*, or new *Gloſſes*, or rove about the World to examine

mine the various *Cuſtoms* and *Conſtitutions* of Countries: we need not ſoar to *Heaven*, or dive to *Hell* in queſt of our Duty; for if we will but return into our *Selves*, and look into our own *Hearts*, there we may find it copied and ingraven in *legible Characters*. For when any Opportunity of dealing juſtly by *another* preſents it ſelf to us, it is but asking *our ſelves* how we would be dealt by in the *ſame* Circumſtances; and our *Anſwer* to that is our *Duty* to thoſe we deal with: I know very well how I ſhould *expect* to be uſed if my Neighbour and I had *changed Perſons* and Circumſtances: my own Heart tells me, that I ſhould think it reaſonable to expect *ſuch meaſures* from *him*, and that therefore he hath juſt Reaſon to expect the *ſame* from *me*. So that in moſt caſes of Juſtice between Man and Man, every Man if he pleaſes, may be his *own* Caſuiſt: for it is but *exchanging* Perſons, and Circumſtances with his *Neighbour*, which is quickly done, and then applying this *General Rule* to his particular Dealings with him; and his *own Heart* will ſoon tell him what he is to do, and very rarely but never groſly miſinform him. For by thus *changing* the Scales, and making *another* Man's caſe my *own*, I take the faireſt and readieſt way to underſtand what is *right* and *due* to him: for now to be ſure my *Paſſion*, and *Self-intereſt* will not incline me one way more than another; and even that *Selfiſhneſs*, which inclines me to wrong *another* Man for my *own* Advantage, will likewiſe render me unwilling, when the Scales are *changed*, that *another* Man ſhould wrong me; and that *Self-conceit*, which makes me apt to ſcorn and deſpiſe *another*, will make me unwilling to be ſcorned and deſpiſed *my ſelf*; and ſo when

when I conſult my ſelf how I would be dealt by; thoſe very *Paſſions* which incline me to *wrong others*, will inſtruct me to *right them*. So that there is no *Rule* in the World can be preſs'd with fewer *Incumbrances*, or darkned with leſs *Intricacy*; none that can lie open to larger *Uſe*, or be readier to preſent *Application*, or more obvious to all ſizes of *Apprehenſion* than This, which is the *Meaſure* and *Standard* of our Dealings and Intercourſes with one another. So that there is no pleading *Ignorance* to excuſe, or palliate any great Violations of the Laws of Righteouſneſs; ſince in all matters of moment every Man may eaſily underſtand how he ought to deal by every Man, if he would but take care to conſult the Oracle in his *own Breaſt*, and ask himſelf how he would expect to be dealt by, were he placed in the Circumſtances of thoſe he deals with. And when Men wo'nt *underſtand* their Duty, when it lies ſo plainly before them; or wo'nt *do* their Duty, when they do *underſtand* it; what Colour of Excuſe can be made for them? Were the *Rule* of our Duty ſo *obſcure* as that we could not eaſily apprehend it, the Weakneſs of our *Underſtanding* might partly excuſe the Error of our *Wills*, and render it *pitiable* and *pardonable*, though not altogether *innocent*; but when it lies ſo *full* in our *View* as that we cannot but diſcern it, if we will but open our Eyes, and fairly conſult our own Minds and Thoughts, our *Underſtanding* is acquitted, and our *Will* only is chargeable with our Folly, and Wickedneſs: ſo that now we ſin at our *own* Peril, and leap headlong into miſchief with our Eyes open. But as for *Injuſtice*, the Guilt of it is

ſo open and viſible, that however our other Sins may be excuſed by our *Ignorance*, and mitigated or connived at upon the ſcore of the *natural Defects* of our *Underſtanding*, this can admit of no Cloak, or Extenuation; becauſe whenever a Man deals unjuſtly by another, his *Conſcience* will be ſure to tell him (if he puts the queſtion to it) that he would not be ſo dealt with, were the Caſe and Circumſtances *his own*. So that when we come to give up our Accounts at the *Tribunal* of *God*, and to anſwer for our unrighteous dealings with one another, they will ſo ſtare us in the Face that we ſhall be able to make no Excuſe or Apology for them; but our own Conſciences will be forced to cry *Guilty*, *Guilty*, to anticipate our doom, and when it is paſt, to approve and ſecond it with a *Juſt and righteous art thou, O Lord, in all thy ways.* For when the *Rule* of Juſtice lies ſo very plain, and open to our very *Faculties*, what can be ſaid if we do unjuſtly, but that we are obſtinate and wilful and incorrigible *Robbers*, that can claim no Indulgence, deſerve no Pity, and pretend to no mitigation of our Stripes, ſince we *knew* our Maſter's Will and *did it not?*

IV. Conſider the *Fruitleſneſs* and *Miſchievouſneſs* of unjuſt Dealing to *our ſelves*. For the uſual bait of Injuſtice is *Gain* and *Profit*, we deplume our *Neighbour*'s Wings with an intent to Feather *our own Neſts*, and invade *other* Mens Properties to enrich *our ſelves* with their Spoils: This is the *common Game* that Fraud and Oppreſſion purſues and flies at, though uſually they fly ſhort or beyond it, and inſtead of enriching Men do finally damage and impoveriſh them. For how ſucceſsful ſoever unjuſt

juſt Dealing may ſometimes prove to the *raiſing* a Man's Fortune and Eſtate, 'tis in its natural Tendency an effectual way to *impair* and *ruin* it, becauſe by dealing unjuſtly he makes it every Man's Intereſt to forſake and abandon him, and in effect ſets a Croſs upon his own Door to warn all Cuſtomers from entring. For who would willingly have to do with a *Knave*, that always lies upon the Catch, waiting Opportunities to Rook and Cozen him; with whom he can neither ſpeak, nor act ſecurely, but muſt be forced to ſtand upon his own *guard* with him, and treat him with the ſame *Circumſpection* and *Cautiouſneſs* as Conjurers do their Devils, for fear of being ſnapt and torn in pieces by him? And how is it poſſible for a Man to *thrive*, when no body cares to *deal* with him; when his Houſe is haunted, and his *Frauds* and *Cozenages* appear like Specters at his Door, to frighten all Men from his Shop and Converſation? And accordingly you ſee that Juſtice and Honeſty in Dealing is ſo *abſolutely neceſſary* to Mens thriving in the World, that even they who *are* not honeſt are fain to *ſeem* ſo: but for a Man to *ſeem* to be Honeſt there is no way ſo certain and ſecure, as to be *really* ſo; for if he be not, it is a thouſand to one but the events of things will one time or other unmask and diſcover him. No Man can be ſecure of *Privacy* in an unjuſt Action, but let him carry it never ſo ſecretly and demurely, one accident or other will draw the Curtain, and bring to light the *Fraud* and *Villainy* behind it: and when it doth, what will Men ſay? *He has cheated me once, and that was his fault, but if he cheat me again it will be mine as well as his; and I ſhall richly deſerve the ſecond wrong, if I*

will take no warning by the firſt. So that how much ſoever a Man may gain by a *preſent* Cheat, he is ſure, if he be diſcover'd, to loſe his Correſpondent, by whom in a few years he might have honeſtly gotten ten times more: beſides that, either his *Reſentment* of the Injury he hath received, or elſe his *Charity* to others, will oblige him to *divulge* the knavery, and to *warn others* by it not to have any thing to do with the detected Knave that wrong'd and abus'd him. And when once a Man's *Credit* is blaſted by the report of a foul and diſhoneſt Action, it is a thouſand to one but he will loſe back in his *Trade* all that he gain'd by his *Cheat*, and twenty times more; and then if once he begin to ſink, there is no recovering of him; for *Eſtate* and *Credit* are the two wings that bear Men up in the World, and therefore if when he hath clipt the Wings of his *Credit*, his *Eſtate* ſhould fail him too, he muſt decline and ſink without Remedy. For Credit is like a *Looking-glaſs*, which when only *ſullied* by an unwholſome breath may be wiped clean again; but if once it is *crack'd*, it is never to be repaired. So that conſidering all, Fraud and Injuſtice is as great an Error in *Politicks*, as in *Morals*, and doth beſpeak a Man to have as little *Wit*, as *Honeſty*; and in plain *Engliſh*, to be as much a *Fool*, as a *Knave*. But ſuppoſe the beſt, and that which ſometimes happens, that a Man ſhould *thrive* by his *Fraud* and *Injuſtice*, and grow *great* and *proſperous* in the World; alas! what *Comfort* can he take in his ill-gotten Wealth; when every part of it throws Guilt in his Face, and awakens ſome dire Reflection in his *Conſcience*? For, as I ſhewed you before, of all Sins that of *Injuſtice* admits the leaſt

Excuſe

Excuſe and Mitigation; the ſenſe of it clings ſo cloſe to a Man's *Conſcience*, that he can never pluck it off without pulling away his Conſcience with it, and rooting out of his mind all the ſenſe of *Religion*, and of *Good* and *Evil*. So that unleſs the Man turn an aſſured *Atheiſt* or a ſtupid *Sot*, it will be impoſſible for him to enjoy his unjuſt Poſſeſſions, without great *Recoilings* and *Convulſions* of Conſcience; becauſe his unjuſt Poſſeſſions will, like the Adulterer's Baſtard, be a *ſtanding Reproach* to him, and a perpetual *Remembrancer* of his Guilt and Shame. And when that which a Man enjoys and lives upon, when the Meat which he gluts, and the Drink which he guzles, the Cloaths which he ruſtles and flaunts in, ſhall thus *reproach* and *upbraid* him; O wretched Man! We are the Price of thy *Innocence*, thy *Soul*, and thy *Eternal Happineſs*; for us thou haſt damn'd thy ſelf, and freely conſign'd thy immortal Spirit to everlaſting Horror and Confuſion; when his Bags and Coffers cry Guilty, Guilty, and he ſees a *Mene Tekel* on the Walls of every Room in his Houſe, and every thing he enjoys *whiſpers* ſome Accuſation againſt him; what *Comfort* can he take in the purchaſe of his Frauds and Oppreſſions? Were it not a thouſand times better for him to have lived contentedly on a brown Morſel, than thus to fare deliciouſly every day with a *vex'd* and a *tormented* Mind? And yet this is commonly the Fate of *unjuſt Poſſeſſors*, who under the diſguiſe of a *chearful* Countenance too commonly wear *woful* Hearts, and like Tragedies bound in gilded Covers, are only gay and ſplendid *without*, but full of Stabs and Wounds *within*. But ſuppoſe that in a continued Tumult of

Exceſſes and Riots, they ſhould make a ſhift, whilſt they *live*, to drown the Cries of their guilty Conſciences; yet in all probability whenever *Death* threatens, or approaches them in a Diſeaſe, and ſets them within ken of Eternity, their *Conſcience* in deſpite of them will *rouze* and *awake* and raiſe a hideous *outcry* againſt them: for now their Laſt *Will* and *Teſtament* will ſet before them a woful Catalogue if uncancelled Guilts, and every ill-gotten Penny they have there bequeathed will put them in mind of their approaching *Damnation*; and dictate *Dread* and *Horror* to their Conſciences, which in a deſperate rage will fly in their Faces and tell them to their Teeth that they are *Cheats* and *Knaves* and *Reprobates*; that their *Legacies* are the Fruits of their *Sins*, the purchaſe of their *Frauds* and *Oppreſſions*; and that for that which they are now bequeathing to *others*, they have long ago bequeathed their *Soul* to the Devil, who now ſtands ready to ſeize on it, and carry it away to thoſe dark Priſons of Horror where he keeps his miſerable Slaves under a dreadful expectation of their *Eternal Judgment*. So that ſhould any Man chance to thrive, and grow rich by *Injuſtice*, yet 'tis a thouſand to one but either *living* or *dying*, or *both*, his *Riches* will prove a far worſe Plague to him than *Poverty* it ſelf; and if ſo, who but a mad Man would ever abandon himſelf to a Folly ſo *fruitleſs* and *miſchievous*?

Fifthly and Laſtly, Conſider the high Provocation that *Injuſtice* gives to *God*. For *God*, as I have ſhewed you before, is the *Author* of all thoſe Rights which Men are inveſted with, whether they be *natural*, or *acquired*: and being the *Author* of them, he is more eſpecially obliged to *aſſert* and *vindicate* them,

them, to maintain his own Bequeſts and Donations, and not ſuffer thoſe to go unpuniſh'd, who preſume to purloin or alienate them from their *rightful Owners*. For he who wrongfully deprives a Man of any Right; deprives him of what *God* hath given him, ſnatches *God's* Goods out of thoſe hands in which he hath truſted and depoſited them; and in ſo doing robs *God* himſelf, and ſeizes his Goods without his leave. So that every unjuſt Invaſion of another's Rights is an Injury to *God*, who is the ſupreme Proprietor, from whom all Right and Property deſcends. For ſince every *Man's* Right is derived from, and founded on the Right of *God*, whoſoever treſpaſſes on the *one*, muſt neceſſarily invade the *other*: all that is ours we hold by Tenant-Right from the great Landlord of the World, whoſe *ſupreme* and *independent* Propriety is the Ground, and Foundation on which all our juſt *Claims* and *Properties* depend. He therefore who by Fraud or Violence diſpoſſeſſes any Tenant of *God*, or ſeizes any part of the Property which *he* hath farmed out to him; doth in ſo doing eject the *Landlord*, as well as the *Tenant*, and ſo far as in him lies turn *God* out of his own World, and *uſurp* his eternal Right and *Dominion*. And ſo long as he holds what God hath ſet to another, he holds not as a *Tenant* of *God*, but as a *Robber* and an *Invader* of him: when he ſeiz'd his unjuſt Poſſeſſion, he ſnatched *God's* Goods out of his hands; and while he detains them, he doth in effect declare that he will keep *God's* Goods in deſpite of him; that as he hath already thruſt him out of this part of his Creation, ſo he is reſolved to keep him out as long as he is able, and never to permit him to re-enter

upon it, ſo long as he can maintain and defend it againſt him. Since therefore we claim by *God's* own Tenure, and all our Rights do finally iſſue and reſolve into *his*; he is peculiarly concerned to *aſſert*, and *vindicate* them, becauſe they are all *his own*. Hence is that paſſage quoted by St. *Paul* from God's own mouth, *Vengeance is mine and I will repay it* Rom. xii. 19. for what is Vengeance, but only a *Retribution* of *Puniſhments* for Wrongs, and Injuries received? And therefore ſince all Rights are *God's*, and conſequently all Wrongs do redound upon *him*, Vengeance, or Retribution of Wrongs muſt neceſſarily be *his Right* and *Prerogative*; and it being *his*, he will be ſure to repay it one time or other: and though he may defer it a while out of *wiſe* and *gracious* Ends, yet in the long run it will appear, that his *Forbearance* is no *Payment*, and the longer he is repaying the *Principal*, the greater ſum the *Intereſt* of his Vengeance will at laſt amount to. For what higher *Outrage* can you do to *God* who is an Immortal Being, infinitely removed from all Paſſion and Suffering, than to break in upon him as you do by every act of *Injuſtice*, and deſpoil him of his Goods, and rifle his Houſe before his Face; to turn him out of Doors as it were, and ſhut up his own Creation againſt him; and in effect to tell him, that from henceforth you are reſolved to be your *own God*, to live at *his* Allowance no longer, but to carve and divide for *your ſelves*; and that ſo far as *you* are concerned, *he* ſhall have no more to do in *his own* World, but that you will ſupply his place in his Family, and order his affairs, and diſpoſe of his Goods, as you think convenient. Which is ſuch an *intolerable Indignity*, as cannot but kindle a Reſentment in the

the moſt *indulgent Nature*, and arm even an *infinite Patience* with Thunderbolts: and accordingly if you conſult either Sacred, or Prophane Hiſtory, you will find that there is no one Sin which God hath ſo *remarkably* puniſhed in this World, as this of *Injuſtice* between Man and Man. For this he hath been obſerved, to plague not only the *unjuſt Perſons* themſelves with ſuch Judgments, as have echoed and reſounded their Crimes, but hath many times entailed a Curſe upon their *Poſterity*; which like a flying Scourge hath purſued them Generation after Generation, and marked their Deſcendants with dire Events, like a Coat of Arms charged with Croſſes and Croſlets: For this he hath purſued whole *Nations* to utter Ruin, and Deſolation; and 'twas for this that he cut off his own People the *Jews*, and converted his beloved *Sharon* into an eternal *Deſart*. And if his Vengeance thus ſmoke againſt Injuſtice in *this* Life, which is the School of *Diſcipline*; how will it burn againſt it in the *other*, which is the Stage of *Execution*! If the *Poſterity* of the Unjuſt be thus rack'd for it upon *Earth*, how will the Unjuſt *themſelves* roar for it in *Hell*! In a word, if theſe *temporary* Flaſhes and Eruptions of God's Vengeance againſt Unrighteouſneſs be ſo dreadful, how terribly muſt it flame againſt it within the bottomleſs *Vulcano's* of *everlaſting* Burnings! Wherefore as you would not provoke an infinite Vengeance which you can neither withſtand, nor endure; it concerns you diligently to avoid all Unrighteouſneſs in your Dealings, and Intercourſe with Men; which if you take care to do, and to add to your *Juſtice Mercy*, to your *Mercy Sobriety*, and to your *Sobriety* walking *humbly* with God, you ſhall

ſhall be ſure not only to eſcape his Vengeance both here and hereafter, but alſo from theſe *Seeds* of *Holineſs* to reap *Everlaſting Life.*

CHAP. I.

Of Mercy, *as it relieves the Miſeries of the Soul.*

AFter the Conſideration of *Juſtice*, that of *Mercy* is to follow: And the proper Object of *Mercy* being *Miſery*, it will be requiſite in order to the explaining of this Vertue, to conſider what thoſe humane *Miſeries* are which it relates to, and what are the particular *Acts* of *Mercy* which belong to them. Now the *Miſeries* which Men are liable to in this Life are reducible to theſe Heads: Firſt, Either they are ſuch as do affect their *Souls*; or, Secondly, Such as do affect their *Bodies.*

I. The Miſeries which do affect the *Souls* of Men; which may all be comprehended under theſe five Heads: 1. *Sorrow* and *Dejection* of Mind. 2. *Errors* and *Miſtakes* in matters of leſſer Importance. 3. *Blindneſs* and *Ignorance* in things of the greateſt Moment. 4. *Malice* and *Obſtinacy* of Will in deſtructive and miſchievous Courſes. 5. *Impotency* or *want* of *Power* to free and recover themſelves of them.

I. One of the Miſeries which affect Mens Souls is *Sorrow* and *Dejection* of Mind, which like a Conſumption in the Body, preys upon the Soul, diſpirits

diſpirits its faculties and renders them *faint* and *languid* in all their Operations. *By Sorrow of the heart*, ſaith *Solomon*, *the Spirit is broken*, Prov. 15. 13. And indeed *Sorrow* is that *Senſe* of the Soul by which it *feels* and *perceives* its own *Miſeries*, and without which it could no more be affected with calamitous things, than Iron is with the blows of the Hammer. This is the *Sting* by which all ſad Accidents do wound and inflame our Spirits, and with which the leaſt trifle in the World can make us miſerable in the moſt proſperous State, and turn all our Enjoyments into Wormwood. *Sorrow* therefore and *Dejection* of mind being the Point and Edge of all our *Miſeries*, is upon that account a moſt *proper* Object of Mercy; whoſe peculiar Province it is to eaſe and relieve the miſerable. Whenſoever therefore we do converſe with the Sorrowful and Dejected, the *Law* of *Mercy* requires us to do what we can to *ſupport* and *relieve* them; and that firſt by ſympathizing with them, by ſharing their Griefs, condoling their Sorrows, and pitying their Calamities, or as the Apoſtle expreſſes it, *Rom.* xii. 15. *By weeping with thoſe that weep*; which upon the *firſt* breaking out of a great Sorrow is the propereſt *Remedy* we can adminiſter. For when a Paſſion is in its *Rage* and *Fury*, it is no more to be pacify'd with *Reaſon* and *Diſcourſe*, than the Northern Wind is with a Lecture of Conſolation; and till it hath *tired* it ſelf a while with the *Tranſports* of its own Rage, to endeavour to check it with *Arguments* would be as vain an Attempt, as to dam up the *Cataracts* of *Nile* with a Hurdle; which inſtead of *ſuppreſſing* their Violence would but cauſe them to roar the louder, and to ſwell and break forth into *more impetuous*

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Torrents. The beſt Courſe therefore that can be taken at preſent, is to *humour* and *gratifie* the Paſſion by condoling with it the Calamity which cauſed it. For as the *fierceſt* Creatures are moſt eaſily tamed by *gentle* management, by ſoothing and ſtroaking and being kindly treated; ſo the beſt Expedient to mitigate *violent* Sorrows is to *ſooth* and *indulge* them till their Violence is abated; to conform our ſelves to them, and mingle our Tears and Lamentations with them. And accordingly we find that to be *pitied* and *condoled* is a real Eaſe and Comfort to the *miſerable*; and that ſo far as we *partake* with other Mens Griefs, we do tranſlate 'em out of their Breaſts into our *own*: So that by ſympathizing with them we take part of their Sorrows from them, which like Dimenſions may be ſo divided by us, as to become at leaſt *inſenſible*, if not *indiviſible*. Wherefore ſince 'tis not the Tears of their *own* Eyes only, but of their *Friends* Eyes too, that do exhauſt the Current of their Griefs; which falling into many Streams will run more peaceably, and by degrees contract themſelves into narrower Channels; it is an Act of *Mercy* that we owe to the ſorrowful to *condole* and *ſympathize* with them in their Afflictions. And not to do ſo, or inſtead of that, to be either inſenſible of their Sorrows, or to take no other notice of them, but to *mock* at, and deride them, is a certain Argument of a *cruel* and *barbarous* Temper. And as we ought to *ſympathize* with them in their Sorrows, ſo, when they are capable of it, we are obliged by the Laws of *Mercy* to uſe our beſt endeavour to *ſupport* and *comfort* them under their heavineſs, as the Apoſtle exhorts, 2 *Cor.* i. 4. ſometimes by leſſening and extenuating their Affliction,

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on, ſometimes by applying to them the Conſolations of Religion, ſometimes by repreſenting to them the evil of immoderate Sorrow, and ſometimes by diverting them with innocent Pleaſantry, and Chearfulneſs. For *Sorrow* diverts the mind from all *comfortable* thoughts, and like a black Perſpective-Glaſs repreſents all Objects mournfully and tragically: So that unleſs *others* will have Mercy on it and thruſt Comforts into its Mouth, it will have no Mercy on *it ſelf*, but ſit pining and languiſhing under inceſſant Grief and Diſcontentedneſs. Wherefore to *chear* and *comfort* dejected and ſorrowful minds, is both a *great* and a *neceſſary* Act of *Mercy*; as on the contrary for any Man cauſeleſly to afflict and grieve another, to add Weight to his Sorrows and Wormwood to his Gall, and take Pleaſure in his Griefs and Vexations, is not only *inhumane* but *diabolical*: For to rejoice in the Afflictions, and recreate with the Sorrows of the miſerable, is the blackeſt Character that can be given to a *Devil*.

II. Another of the *Miſeries* which affect Mens Souls is the *Errors* and *Miſtakes* they are liable to in matters of leſs Importance. The Underſtandings of Men are naturally weak and ſhort-ſighted, apt to be impoſed upon by *ſhews* of Truth, and to ſwallow *Lyes* for Realities, when they are gilded with a fair Probability: And tho' we make loud boaſts of *Certainty*, and *Demonſtration*, yet God knows many times our *Certainties* are the Dictates of our wild *Imaginations*, and our *Demonſtrations* prove nothing but our own *Confidence*. For *Prejudice*, *Error* and *Inadvertency* are as incident to our Minds, as *Diſeaſes* are to our Bodies; and there are certain *Springs*

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and *Principles* in all Mens understandings, which do render them liable to be turned about by *strange* and *unaccountable* Impulses. And generally our *Affections* are apt to creep into and mingle with our *arguings*, so that in most of our Disputes the *Argument* on both sides is commonly *lost*, and the Controversie determines in a Conflict of *Affections*. And in a word, the Generality of Men are unalterably *determined* in their Opinions by their *Fear* or their *Hope*, or their *Prejudices*, or the Prepossessions of their *Education*; which, like so many Whirl-pools, having once sucked a Man in, do most commonly keep his head under Water, and never permit him to emerge and recover himself: And if the Prejudices of our *Education* happen to be false, in all our *Reasonings* from them we do only spin out one Error from another, and so our Thoughts wander in a Labyrinth, wherein the farther we go, the more we lose our selves. And as our *Understandings* are very *dim sighted*, so the *Paths* wherein we seek after Truth, are commonly very *obscure* and *intricate*: For whilst we rack our Brains with nice and curious Speculations, we generally but delude our Reason with the little Images and airy Phantasms of things; while we weary our Eyes with laborious Reading, our Books prove oftner the *Tombs*, than the *Shrines* of Truth; and while we pursue it through the stormy Seas of Controversie, there we are tossed with endless Doubts and Difficulties, which like the rolling Waves crowd one upon the neck of another. And thus we grope to and fro in the dark, and 'tis a very great Acquist if in our Search after *Knowledge* we do but discover our own *Ignorance*. 'Tis true, as for those necessary Truths which are the *Fundamentals*

mentals of our everlasting Well-being, God hath taken care to propose them to us in so *clear* a Light, that no Man can be ignorant of them who sincerely inquires after them: But commonly the *remoter* any Truth is from a necessary Article, the *less plain* and *obvious* it is to our Understanding; and therefore if in *these* we do err and mistake, it is not to be wondered at, considering how weak our Understanding is, and what disadvantageous Prospect it hath. And tho' *these* our *mistakes* are many times caused by a corrupt *Bias* in our Wills, by a factious Prejudice, or an overweening Self-conceit, by a carnal Interest, or a supine Neglect of the means of a better Information; which according as they are more or less *wilful*, do render our Errors Sins of *Infirmity*, or damnable *Heresie*: Yet very often they are meerly the Effects of a *weak-sighted* Mind, that is either unavoidably seduced with fair *Shews*, or innocently tinctur'd with false *Prejudices*: And in this case they are not our *Crimes*, but our *Miseries*. For we can no more be obliged not to *err* in our Opinions, than not to be *sick* or *hungry*; all that we are bound to is to understand as well as we *can*, and if when we do so, we should happen to be deceived, we have a just claim to *Mercy* and *Commiseration*. And the proper Acts of *Mercy* which this miserable Case requires are *first Forbearance* and *Toleration*; *with all lowliness and meekness, with long-suffering, forbearing one another in love*; as the Apostle expresses it, *Ephes.* iv. 2. that is, abstaining from all harsh Judgments and severe Censures, from all peevish Separations from our Communion and Charity, and mutually treating each other with all the Candor and Forbearance, Lenity and Indulgence that a pitiable

able Caſe requires and deſerves. For if I am in the right, and my Brother in the wrong, to be ſure it is *my Happineſs*, and perhaps 'tis only *his Miſery*; and what an unmerciful part is it for me to damn or cenſure, or rigorouſly treat him, meerly becauſe it is *his* lot to be *miſerable* and *mine* to be *happy*? What if he hath had the ill Luck to have his Brains caſt into a different figure from mine, by reading different *Books* or keeping different *Company*, or being prejudiced by a different *Education*; is it reaſonable that I ſhould hate or ſeverely judge him, becauſe he hath been *unfortunate*, and perhaps could no more prevent thoſe little Errors wherein he differs from me, than he could the Moles on his Skin, or the different colour of his Hair and Complexion? What is this but to load the oppreſſed, and heap Miſery upon Miſery, which is the moſt unmanly Cruelty? In this caſe therefore the Laws of *Mercy* require us as private Chriſtians, to *bear* with one another's miſtakes, to make the moſt *candid Judgment* and *Conſtruction* of them, and interpret them in the moſt *favourable* ſenſe; and not to ſeparate from one another for Trifles, or fly out into Bitterneſs and Animoſity upon every little Opinion which we judge falſe and erroneous.

II. Another Act of *Mercy* which this Caſe requires, is to endeavour by all *prudent* and *peaceable* ways to *rectifie* one another's Miſtakes. If I behold my Brother's Underſtanding labouring under the miſery of *Error*, Mercy will incline me, ſo far as I am able to endeavour his *Relief* and *Recovery*; an Error in the *Underſtanding* being as great a misfortune, as a wound or a diſeaſe in the *Body*: and what merciful Mind can behold that nobleſt Part of

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a Man diſeaſed and affected, without being ſtrongly inclined to adminiſter what it can towards its Health and Recovery? And as Mercy will *incline* us to it, ſo it will *direct* us to the propereſt Means of effecting it: for if it be *Mercy* and *Compaſſion* that moves me to rectifie my Brother's miſtake, it will move me to endeavour it with the *Spirit of Meekneſs*, which as the Apoſtle aſſures us, *Gal.* vi. 1. is the moſt likely expedient to *reſtore* him; that is, calmly and compaſſionately to repreſent to him his Error, ſo as that he may ſee it is not my Deſign to *expoſe* or *upbraid* him, to *inſult* over his Folly, or to *triumph* in his Confutation; but meerly to ſet his Underſtanding to *rights*, and to *reſcue* it from the Miſtakes in which it is unfortunately entangled. And this, if any thing, will diſpoſe him to *liſten* to my Reaſons, and *make way* for my Arguments to enter into his mind: whereas by deriding his Error, or perſecuting it with ſharp and bitter *Invectives*, I ſhall engage his *paſſion* to defend it, as well as his *Reaſon*; for witty Jeſts and ſevere Sarcaſms may *provoke* an Adverſary, but will never *convince* him. And as Mercy will direct me to treat my erring Brother with *Meekneſs* and *Compaſſion*, ſo it will alſo inſtruct me not to *teaze* and *importune* him with perpetual Diſputacity; for this will look rather like an affectation of *wrangling* with him, than a deſire of *convincing* him: but to wait the faireſt *Opportunities* of remonſtrating his Error to him, when he is moſt at leiſure, and moſt *diſpoſed* to attend to Reaſon and Argument. For Errors, like Paper Kites, are many times raiſed and kept up in Mens minds, by the inceſſant Bluſter of *over-fierce Oppoſition*.

III. Another of the *Miseries* which affect Mens Souls is *Blindness* and *Ignorance* in things of the greatest moment, which is doubtless one of the greatest Miseries that can happen to a *Soul* in this Life. For the Interests of *Souls* are *everlasting*, they being born to live happily or miserably for ever; and their Happiness depending upon the right use of their *Liberty*, and this upon their *Knowledge* how to use and determine it; it will be impossible for them to attain to eternal Happiness, or escape eternal Misery, without *Knowledge* to steer and direct them: so that whilst they are *ignorant* of those *Truths*, by which their Liberty is to be governed, and their Choices and Actions to be determined to eternal Happiness, they are under a very *remote Incapacity* of being happy. And what a miserable Case is this, to have an *eternal Interest* at stake, and not to *know* how to manage it? To be travelling on this narrow Line, or Frontier which divides those boundless Continents of everlasting Happiness and Misery, and not to see one step of our way before us, nor to perceive whither we are going till we are gone beyond recovery? Should you behold a *blind Man* walking upon the brink of a fatal Precipice, without any Guide to direct his steps, and secure him from the neighbouring Danger, would not your Hearts ake and your Bowels yearn for him? Would you not call out to him and warn him of his Danger, and make all the haste you could to take him by the Hand and conduct him to a place of Safety? And is it not a much more deplorable sight, to see a poor *ignorant Wretch* walking blindfold on the Brinks of *Hell*, and for want of sight to direct him Heaven-wards ready to blunder at every

step

ſtep into the Pit of Deſtruction? Can you behold ſuch a miſerable Object with a *regardleſs* eye, and yet pretend to *Pity* or *Compaſſion?* Can you ſit ſtill and ſee him caſt himſelf into the mouth of ſuch horrid and amazing Danger, without *warning* him of it, and endeavouring by the beſt *Inſtructions* you can give him to lead him off, and direct him to eternal Happineſs? Surely did we but duely underſtand the Worth and the Danger of *Souls*, ſuch a woful Spectacle could not but affect our Bowels, and excite us to employ all our Power to convince him of the Danger he is running into, and inſtruct him how to avoid it. For this is the proper Act of *Mercy* which this miſerable Caſe calls for, *viz.* to endeavour to diſpel that *fatal Ignorance* which ſurrounds Mens minds, and to enlighten them with all thoſe Principles of *Religion* which are neceſſary to conduct them to eternal Happineſs. For it is not ſo great a piece of Mercy to give a *ſtarving* Man Bread, as it is to inform an *ignorant* Sinner and feed his famiſhed Mind with the Bread of Life; becauſe without the former 'tis only his *Body* will die, whereas without the latter his *Body* and *Soul* will die for ever. When therefore we know any Perſons to be groſly *ignorant* of God and Religion the Laws of *Mercy* require us to uſe all prudent means to *inſtruct* and *inform* them: and if they are in our power, as our *Children* and *Servants* are, to take care to train them up in the fear and *nurture of the Lord*, to catechize and inſtruct them in the Doctrines of Faith, and ſeaſon their Minds with the Principles of *pure Religion*; that ſo underſtanding their Duty, and the vaſt and indiſpenſible *Obligations* of it, they may not leap blindfold into eternal

Perdition. For whilſt we train them up in *Blindneſs* and *Ignorance*, we do in effect Predeſtinate them to *eternal Ruin*, and like thoſe barbarous Parents that offered up their Children to *Moloch*, devote them as ſo many Sacrifices to the Devil. Wherefore we ſtand obliged, not only in *Fidelity* to *God*, who hath committed their Souls to our charge, and will one day require an account of them at our Hands; but alſo in *Mercy* to *them*, that they may not periſh eternally for lack of knowledge; to take all poſſible care to *inſtruct* their minds in the Duties and Obligations of *Religion*. And as *Mercy* obliges us to inſtruct our *Children* and *Servants* who are in our power and diſpoſal, ſo it alſo obliges us to inſtruct *others* whom we know to be *ignorant* of God and their Duty; to take all fair opportunities to inſinuate the Knowledge of Divine Things to them, and to cultivate their rude and barbarous Minds with the Principles of *Vertue* and *Religion*; or at leaſt where we cannot be admitted to do them this good Office *our ſelves*, or our endeavouring it may be looked upon as a piece of *Saucineſs* or *Pedantry*, to recommend their miſerable Caſe to *others* who have more *Authority* with them, or from whoſe hands it may be better taken. For ſure if we have any *Mercy* or *Compaſſion* in us, we cannot ſit ſtill, and ſee a miſerable Wretch wandring in the dark upon the Confines of *eternal Ruin*, without endeavouring by ſome way or other to *reduce* and *light* him back to Heaven. Hence 2 *Tim.* ii. 25, 26. 'Tis made a neceſſary act of Mercy, *Meekly to inſtruct thoſe that oppoſe themſelves*, that is, out of ignorance of the Goſpel, *if God peradventure will give them repentance to the acknowledging of the Truth, that they may*

may recover themſelves out of the ſnare of the Devil who are taken captive by him at his Will.

IV. Another of the *Miſeries* which affect Mens Souls, is *Malice* and *Obſtinacy* of Will in miſchievous and deſtructive courſes; which is doubtleſs one of the *greateſt Infelicities* that can happen to a Man on this ſide Hell. For to be obſtinate in miſchievous courſes is but one remove from the forlorn Condition of a *damned Soul*, which being fixed and determined to Evil by the invincible *Obſtinacy* of its own will, lies under a *fatal Neceſſity* of being its own eternal Hell and Devil: ſo that every degree of *Obſtinacy* in Wickedneſs is a nearer Approach to *eternal Damnation*, and will at laſt inevitably center in it, if it be not ſtopped in its Courſe and Progreſs, and cured by a timely Application. Now what a deplorable ſight is this, to ſee a *wretched Soul* obſtinately purſuing his own deſtruction, and even *forcing* his way to Hell through all the reſiſtances of his *Religion*, and *Reaſon*, and *Conſcience* together? Should you ſee a mad Man break looſe from his Chain, and run his Head againſt a Wall, or catch up a Knife or Dagger and thruſt it into his own Breaſt, and repeat Stab after Stab, in deſpite of all your Counſels and Diſſuaſives, would you not pity and lament his Caſe, and heartily wiſh him deprived of all that Liberty which he employs only to his own Deſtruction? And is it not a much more lamentable ſpectacle, to ſee a *wild* and *deſperate Soul* break looſe from thoſe ties of *Religion* and *Conſcience* which bind it to its Duty and Happineſs; and in a deaf and obſtinate Rage ſeize on the Weapons of Perdition, and plunge them into its own Bowels, and by *repeated Acts* of Wicked-

neſs imbrue its hands in its own blood; whileſt the bleſſed *Spirit*, with its own natural ſenſe of God, are ſtruggling with it in vain, and fruitleſly endeavouring to diſarm its deſperate Fury, that it may not wound it ſelf to eternal Death? What *merciful* Heart can forbear wiſhing, O would to God this miſerable Soul had no Will, that it had not the Liberty to chooſe or act! Would to God it were a Stone, or a Tree that have no power to diſpoſe of, or determine their own Motions, rather than be thus left at liberty as it is, only to murder and deſtroy it ſelf; But ſince to wiſh thus would be in vain, who that hath any Pity can ſit ſtill and ſee a miſerable Wretch thus outrage himſelf, without endeavouring to hold his Hands, and bind him down with *Reaſon* and good *Counſel*? And this is the proper Act of *Mercy* which the miſerable Caſe in hand requires, *viz.* When we ſee an *obſtinate Sinner* reſolutely purſuing his own Deſtruction, to endeavour, by prudent and ſeaſonable *Reproofs*, by pious and compaſſionate *Counſels*, and *Admonitions*, to reclaim him from the Error of his way. For thus our Holy Religion directs us to *exhort one another daily while it is called to day, leſt any of us ſhould be hardened*, i.e. irrecoverably hardened, *through the deceitfulneſs of ſin*. Heb. iii. 13. And how acceptable a work this is to God, St. *James* informs us, Chap. v. 19, 20. *Brethren if any of you err from the truth, and one convert him, let him know that he who converteth a Sinner from the error of his way ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins*. Whereas by permitting Men to run on in their ſins without any check or diſturbance, under a pretence of *Complaiſance* and *Civility*, is as much as to ſay;

Sir,

Sir, you are going headlong to deſtruction, and go you are like for me; for my part whether you are damned, or ſaved, is much at one to me; if you are minded to make an experiment of damnation, much good may it do you; I know ſhould I attempt to hinder or diſturb you, you will think me rude and troubleſome, and therefore rather than I will run the hazard, e'en let the Devil take you. And would it not be a high Complement, if you ſaw a Man plunging a Sword into his Bowels, to cry, *Sir, I would hold your Arm, but that I am afraid you will be angry with me*; 'Tis true, this merciful Work of *Reproof* and *Admonition* ought to be managed with a great deal of *Caution*: if the Perſon we reprove be out of our power, we ought to obſerve the *mollia tempora fandi*, to forbear him till his Paſſion is down, or his intemperate Draught digeſted, till his Mind is *ſedate* and *calm*, and beſt diſpoſed to attend to and receive a pious *Admonition*: for he who reproves a Man when his Mind is diſordered by *Paſſion* or *Intemperance*, doth but Preach Patience to a Northern Wind, which the more he endeavours to reſiſt, the lowder it will ſtorm and bluſter. But then when he is fit to receive a *Reprehenſion*, we ought to give it with the greateſt *Privacy*: If he offend in *publick Converſation*, where there are other Witneſſes of it beſides our ſelves, unleſs the matter be highly ſcandalous, it is ſufficient for the preſent that we expreſs our Diſlike of it by the Severity of our *Looks*, and the Serioufneſs of our *Behaviour*; and afterwards between him and our ſelves, to remonſtrate to him the Folly and Danger of his Sin. For to reprove Men *publickly* looks more like *Malice*, than *Mercy*; eſpecially till we have firſt made Trial

of *private Reprehensions*, and found them ineffectual. But then with our Reproofs we ought to take care that we do not intermingle *Lightness*, or *Drollery* on the one hand, nor *Passion*, or sharp *Invectives* on the other; but that we perform this *merciful* Office with the greatest *Modesty*, *Seriousness*, and *Compassion*; first endeavouring to *anticipate* the Offender's Displeasure, with kind and gentle Insinuations of our unfeigned Respects and Benevolence towards him; then representing his Crime to him with such a *compassionate* sense of the Evil and Danger of it, as may convince him that *that* which renders us so severe to his Sin, is nothing but mere *Mercy* and *Charity* to his Soul: for to reprove a Man *lightly*, or *passionately*, looks more like a design to *deride*, or *reproach* him for his Sin, than to *reclaim* him from it. Lastly, we ought to take great care that the Matter we reprove him for be *really culpable*, that we do not reprehend him for any *innocent* Freedom, no nor for every *trifling* Indecency; but only for *plain* and *unquestionable* Trespasses upon *Religion*: lest he should look upon our Reproofs as the language of a *supercilious* and *morose* Spirit, that affects to domineer and find fault, and as such should despise and reject them. To avoid which it is highly advisable, that while we *reprove* what is *evil* in him, we should *commend* what is *good*; that so our bitter Pill being sweetned with a due Commendation, may be rendred more palatable, and so go down with less Difficulty. But if the Offender whom we reprove be under our *Power* and *Government*, to our *Reproofs* and *Admonitions* we are obliged in Mercy to add *Correction*, if Necessity requires: for when it is come

to

to that paſs, that our Child or Servant muſt *ſmart* or be *damned*, 'tis a cruel Softneſs and Indulgence, not to *chaſtize* him. Were your Houſe on fire, you would think it a Mercy to be reſcued from the Flames, though you were dragged out by the Hair of the Head: And when the Flames of *Hell* are kindling about your Child or your Servant, would it not be much more merciful to ſnatch him away, though with *Smart* and *Violence*, than to ſtand ſtill and let him *periſh* for fear of *hurting* him? 'Tis true, *Correction* ought not to be uſed till *gentler Means* have been tried and found *ineffectual*: For Blows are Arguments for *Beaſts* and for *beaſtly* Natures, fit only to be applied to ſtubborn and obſtinate Tempers that are inſenſible of *Reaſon* and *Perſuaſion*: But when they are applied, it ought to be done with the greateſt *Tenderneſs* and *Compaſſion*, when our Minds are *calm*, and our Paſſion *allayed*; that ſo the Offender may be ſenſible we do it not to wreck our *Spleen*, or vent and eaſe our *Fury*, but meerly to *reclaim* and *amend* him: The Senſe of which will cauſe the Correction to operate more *kindly* in him, to affect his *Ingenuity* as well as his *Fear*, and to melt him with the *Mercy*, whilſt it breaks him with the *Severity* of it. This therefore is the *Mercy* which we are obliged to exerciſe towards *obſtinate* and *ſtubborn* Offenders.

Fifthly and Laſtly, Another of the *Miſeries* which affect Mens Souls is *Impotency*, or Want of *Power* to recover themſelves out of their vicious Courſes; for a *vicious State* doth ſo miſerably *weaken* and *diſable* Mens Faculties, ſo *impair* the health and vigour of their Minds, that it is not in their *Power* to help and recover themſelves out of it. For to their

Recovery

Recovery it is neceſſary, firſt that their Thoughts ſhould be determined to a fixed and exact *Conſideration* of the Evil and Danger of their Sins, and of the bleſſed Hopes which God hath ſet before them to tempt them to renounce and forſake them: And then that theſe *Conſiderations* ſhould ſo prevail upon and influence their *Wills*, as to captivate them into a thorough Reſolution of Amendment; both which Effects are out of the reach of the Sinners *Power*, conſidered ſingly, and without the concurrence of the *Divine Grace*. For his Mind is ſo *depreſſed* and *bowed* down towards theſe earthly and ſenſible Objects, which have been hitherto the ſole Companions of his Thoughts, that it is not *able* to raiſe up it ſelf to the *Conſideration* of Divine Things: And though now and then, a good Meditation may break in upon him, and ſeize upon his Thoughts, yet it cannot hold them a quarter of an hour together; they are ſo *roving* and *ſlippery*, ſo *backward* and *averſe* to any thing that is *ſerious* and *divine*: So that unleſs the *Divine Spirit* lays hold upon them, and by his *powerful* and *importunate Inſpirations* confines and fixes them, the *Man* will never be able to reduce them to any *faſt* and *ſteady Conſideration*. And when with the *Holy Spirit*'s Aſſiſtance he hath effected this, he hath a *perverſe* and *obſtinate* Will to deal with; which no Conſiderations will be able to determine to a fixed Reſolution of Amendment, but what are ſet home upon his Mind, and continually *actuated* and *enlivened* with the vigorous Influence of the *Spirit of God*. So that of himſelf every habitual Sinner is a moſt *weak* and *impotent* Creature, that with all the Powers of his *Mind* and *Will*, the utmoſt Efforts and Strugglings of his *own Faculties* is not able without

without a *ſupernatural* Aid to reſcue himſelf from Sin and Miſery. For how many Sorrowful Inſtances do we every day converſe with of Men, who in their *ſober Thoughts* will ſadly lament their own Follies; and bluſh in the morning when they remember how their Brains were ſet a-float by their laſt Night's Intemperance; who yet when the *next Temptation* beckons them to their Luſt again, return as greedily to it as ever; and though when they have *repeated* their Sin, they *curſe* it and *reſolve* againſt it, yet when they are tempted, ſin again, and then weep and call themſelves *miſerable*: but ſtill alaſs! the ſame *Inchantment* confines them to the ſame *Circle?* Now in this, *Philoſophy* is at a ſtand, nor can there any other rational account be given of it, but only the miſerable *Frailty* and *Impotence* which Men contract by *vicious Courſes*. What then is to be done for theſe miſerable Perſons in this their *forlorn* and *helpleſs* Condition? Why, beſides all the above-named Inſtances of *Mercy*, which we are obliged even for Pity's ſake to apply to them; we are alſo bound in *Mercy* earneſtly to recommend their woful Condition to the *God* of all Grace and Compaſſion, to beſeech *him* to commiſerate their Impotence, and with the out-ſtretched Arm of *his Grace* to touch their dead Souls, and raiſe them up into Newneſs of Life. For though in all Caſes of Miſery, *Prayer* is a proper Act of *Mercy*, yet there is none that doth ſo much need and call for our Prayers as *this*: For in all *other* Caſes, either it is in the Power of the *Miſerable* to help themſelves, or it is in the Power of the *Merciful* to reſcue and relieve them, or their Miſeries are ſuch as will quickly *end* and *expire* into Eternal Eaſe; but as for the Miſery of the *obſtinate Sinner*,

it

it is such as *God* alone can remedy, and such as if it be not remedied the sooner, will quickly determine in *endless* and *remediless* Misery. Wherefore if we have any Bowels of *Mercy* or *Compassion* in us, How can we sit still and see an impotent Sinner bound as it were to the stake of Perdition, and not able to escape, though he sees the Flames of Hell rising round about him; without lifting up our Eyes to *God* in whom alone his *Help* and *Salvation* lies, and earnestly imploring him to commiserate the perishing Wretch, and to snatch him from his approaching ruin? Wherefore as the Law of *Mercy* obliges us in general to pray for *all* that are in *Misery*, so more especially for these *wretched Creatures*, who are already within the Suburbs of endless Misery; and unless *God* stretches forth his Arm and saves them, will be within a few moments beyond the reach of *Prayer* and *Mercy*. And thus you see what those Instances of *Mercy* are, which we are obliged to exercise towards the *Souls* of Men: And for the enforcement of our Duty herein, I shall subjoyn some *Considerations* to excite our Christian Compassion.

I. Consider the inestimable *Worth* of those *Souls*, upon which your *Mercy* is to be employed. I confess, were the *Souls* of Men of the same alloy with their *Bodies*, whose highest Pleasures do consist in the gratification of a few brutish *Senses*, and are nothing else but the agreeable Touches of certain little Skins and Arteries, which are as inconsiderable as a Lutestring; and which, after they have repeated these Pleasures some twenty or thirty years, do commonly expire into *Insensibility* and *Rottenness*; were, I say, their *Souls* of the *same* Make and Frame,

Frame, it were not ſo much to be admired that we are ſo indifferently affected towards them. But theſe *precious Beings* are of a much nobler Conſtitution, their Faculties are made to reliſh *Godlike* and *Angelical Delights*, to drink for ever of that Divine *Nectar* of *Contemplation*, and *Holineſs*, and *Love*, and to feaſt upon thoſe Joys with which God entertains *himſelf*, and all his *Choire* of *Angels*: And as they are born to much higher Pleaſures and Enjoyments, than thoſe wretched *Bodies* which incloſe them, ſo they are alſo made for an infinitely *longer Life* and *Duration*: For they muſt live *for ever* in inconceivable Happineſs or Miſery; and when their *Bodies* are moulder'd into inſenſible Duſt, be partaking either of the Raptures of *Angels*, or of the Horrors and Agonies of *Devils*. And can I think my ſelf obliged in Mercy to feed and cloath the *Body* of my Child or Servant, the *Body* which within a few days in deſpite of all my Care and Pains will reſolve into a Clod of ſtupid *Earth!* and yet be altogether unconcerned what becomes of that *precious Soul*, which muſt be the ſubject of an *everlaſting* Happineſs or Miſery? Is it poſſible I ſhould be ſo careful and ſollicitous as I am, to heap up great *Fortunes* for my Children, that ſo they may ſwim in Plenty a few Moments, wear fine Cloaths, and fare deliciouſly every day, and at laſt go down to the Worms with Pomp; and in the mean time neglect that *immortal Being* within them, which, when all the Wealth I provided for them is ſhrunk into ſix foot of Earth and a Winding-ſheet, muſt be a *glorified* Spirit, or a *damned* Ghoſt! Sure did we but ſeriouſly conſider, with what vaſt Capacities of Happineſs or Miſery the *Souls* of Men are framed and conſtituted, and what

what proportionable Fates do attend them; we should be much more sollicitous than we are, not only to secure our *own Souls*, but also to make a timely provision for the *Souls* of our *Children* and *Relations*.

II. Consider how much you are interested and concerned in the Fate of the *Souls* of *others*, but especially of your *Children* and *Servants*. For in this state of *Danger* wherein we are placed, God hath committed us to one another's Care, with a strict Injunction that we should *exhort one another daily, while it is called To day, least any of us be hardned through the deceitfulness of sin*, Heb. iii. 13. And if when it is in our power to *prevent* it, we suffer our Brother to be irrecoverably hardened in his Sin, we are *accountable* for it at the Tribunal of God, who will one day severely charge us for this our cruel *Unfaithfulness* to our Brother, in suffering him to *miscarry* for ever, without admonishing him of his Danger, and endeavouring to *rescue* him from it by our *charitable Counsels* and *Persuasions*: So that if we suffer him to fall by *neglecting* to exhort and admonish him, in all probability he will not fall *alone*, but pull *us* down along with him into *Eternal Perdition*. Wherefore it concerns us for our *own* sakes, so far as we have opportunity to discharge all *Offices* of *Mercy* towards the Souls of *others*; least whilst *they* perish through *our Neglect*, we should be *involved* in their Ruin. But then as for our *Children* and *Servants*, their Souls are more immediately committed to our *Care* and *Conduct*, as being placed under our *Power* and *Disposal* by God's over-ruling Providence; which by bestowing them upon us, and placing them with us, doth in effect thus bespeak us:

These

These precious Souls I intruſt in your hands, to be educated and trained up to Eternal Happineſs: See you give me a good Account of them, for if they periſh through your Neglect, whenever I make Inquiſition for Blood, I will certainly require it at your hands. How then ſhall we be able to lift up our Heads, when God ſhall demand of us, What are become of thoſe *precious Jewels* which he committed to our truſt? If through our barbarous *Neglect* they ſhould happen to be *loſt* and *forfeited* to Eternal Miſery; if through a wretched *Regardleſneſs* of their Eternal Intereſt, we have not inſtructed and admoniſhed them; if through a cruel *Fondneſs* and *Indulgence* we have not reproved and corrected them; or if by our wicked *Connivance* or *Example* we have encouraged and ſoothed them up in any deſtructive courſe of Action; and ſo they ſhould finally miſcarry. Lord, what a *dreadful Account* ſhall we have to give, when we come to appear at thy Tribunal! Where the Blood of our *Children* and our *Servants* Souls ſhall joyn with our own *Perſonal Guilts*, to cry aloud for Vengeance againſt us. Wherefore if we have no Pity or Compaſſion for *them*, yet let us at leaſt be ſo merciful to *our ſelves*, as not to omit thoſe *Offices* of *Mercy*, which we are obliged to render to them.

III. Conſider what a mighty Influence your *Mercy* may have upon their *Welfare*. It is not to be imagined how many Souls might be ſaved from periſhing, were we but ſo *kind* and *merciful* as to diſtribute the *Bread* of *Life* to one another, according as we have Ability and Opportunity: How many a *dark* Mind might be *enlightned* by our ſound and pious *Inſtructions*? How many a *head-*

head-ſtrong Will might we *curb* and *reſtrain* by our prudent and ſeaſonable *Reproofs* and *Admonitions?* And how can we tell, but theſe our merciful Endeavours may, through the Concurrence of Divine *Grace*, prove bleſſed means of their final *Recovery* and *Happineſs?* And if ſo, What better *Office* can we do in the World; or what higher *Dignity* can we aſpire to, than to be the Saviours and Redeemers of *Souls?* And if by our *Inſtructions* and *Admonitions*, we might do ſo much good in our common *Converſation* among Men; how much more might we do in our own *Families?* For our Children and Servants being under our *Power* and *Government*, will upon that account receive our Admonitions with greater *Awe* and *Reverence*; and conſequently comply with them with greater *Eaſe* and *Readineſs*. And then we having the Conduct of their *young* and *tender* Years, in which their Minds and Manners may be eaſily *ſhaped* in any Form, it is in our Power to ſtamp upon them what Impreſſions we pleaſe: So that would we but *now* take Care to inſtruct their *Minds*, and regulate their *Wills* with wiſe and good *Principles* and *Admonitions*, we might eaſily impregnate their Natures with ſtrong diſpoſitions to *Vertue* and *Religion*; and ſo by degrees cultivate thoſe Diſpoſitions into a State of *Grace*, and *habitual Goodneſs*. And when this bleſſed Effect is ſo much in our *Power*, what a *cruel Neglect* is it not to contribute towards it ſo far as we are able? Should you ſee a *Mother* deny a morſel of Bread to her famiſh'd *Child*, when ſhe hath *enough* and to *ſpare*; or ſtrip it ſtark *naked* in a deep Winter's Froſt, and *expoſe* it to the Mountains to be ſtarved with *Cold*; Would you not brand her

her for a *Monſter* of her Sex, and exclaim againſt her with the greateſt *Deteſtation* and *Abhorrence?* And yet alas! that *unnatural Cruelty* which we ſhould ſo much abhor in another, we our ſelves are too often guilty of in a much *higher* Degree. For by neglecting to *inſtruct* and *educate* our Families in Religion, we deny them the moſt *neceſſary* thing in the World, even that which is the Food and Raiment of their *Souls*; without which they cannot *live*, but muſt neceſſarily *ſtarve* and *famiſh* for ever: And therefore by how much more precious their *Souls* are than their *Bodies*, and by how much more deplorable *eternal* Death is than *temporal*, by ſo much more barbarous and inhumane are *thoſe* Parents, who do not inſtitute their Children in *Religion*, than thoſe who ſuffer them to periſh with *Hunger* or *Cold*. For are you ſuch Infidels as to imagine, that they are born only for *this Life*, and that there is nothing beyond the Grave in which they are concerned? If not, What account can you give of this your *unnatural* Neglect of them? If you think they muſt live for ever when they are gone out of this World, Why then do not you take care that they may live in the other World as well as in this? O Improvident that we are! Can we be ſo much concerned that they may be happy for a *Moment*, and yet ſo indifferent whether they are happy or miſerable *for ever*? Are their *Souls* ſuch Trifles, or their *everlaſting* Fate ſuch an Indifferent Matter, as that when it is ſo much in your Power, you think it not worth your while to concern your ſelves ſo much about them? Wherefore in the Name of God, conſider with your ſelves, what an infinite deal of *Good* you are capable of

doing them by your Pious *Inſtructions* and *Admonitions*; and what an unnatural *Barbarity* it would be to omit and neglect it.

CHAP. II.

Of Mercy, *as it relieves the Miſeries of the Body.*

I Shall now proceed to the ſecond ſort of *Miſeries, viz.* ſuch as do affect Mens *Bodies*; under which I ſhall ſhew you what Acts of *Mercy* this kind of Miſeries requires of us. Now theſe as the former may be reduced to Five Heads:

Firſt, *Natural Blemiſhes* and *Defects.*

Secondly, *Sickneſſes* and *Diſeaſes.*

Thirdly, *Outward Force* and *Violence* injuriouſly offered to them by thoſe in whoſe Power they are.

Fourthly, *Civil* or arbitrary *Puniſhments* inflicted on them for Injuries received.

Fifthly, *Want* of outward *Neceſſaries.*

I. One of the *Miſeries* which affects Mens *Bodies* is their natural *Blemiſhes* and *Defects*; ſuch as Lameneſs or Crookedneſs, the Want of our Senſes, or the diſproportion of our Parts, or Features; all which are real Infelicities, for as much as they render our *Bodies* either leſs *uſeful* to our ſelves, or leſs *graceful* and *amiable* to others. And indeed our *Body* being an Object of *Senſe* is uſually much more remarked and taken notice of, than our *Soul* which is

is an *invisible* Being; and consequently the *Defects* and *Blemishes* of our *Bodies* lying more in view, are much more liable to be reflected on both by our selves and those we converse with, than the *Stains* and *Deformities* of our *Minds* and *Wills*; which being placed out of sight are less exposed to Observation: Which is the reason that our Corporeal *Defects* are so *grievous* to us, because being so apparent as they are both to our own and others Senses, they do not only upbraid us to our *selves*, who being led by *Sense* are apt to value our selves by *sensible* Graces and Perfections; but are also prone to create a mean and contemptible Opinion of us in the Minds of *others*; the very suspicion of which, if we are not *raised* above such *mean Considerations*, will be exceeding apt to grieve and afflict us. In this case therefore the Law of *Mercy* requires us not to *contemn* or *undervalue* Men, not to *upbraid* or *reproach* them upon the account of any *bodily* Blemish or Defect; but to over-look these as inconsiderable Flaws of their *Case* and *Outside*, and render them all those Honours and Respects which the Graces and Vertues of their *Minds* deserve: Considering that the *Body* is not the Man, but the immortal *Mind* that inhabits it; and that many times the richest Diamonds wear the roughest Coats and Outsides; that those natural Blemishes are *Infelicities* which Men could not *prevent*, and which they cannot *rectifie*; that it was not in *their* Power to order *Nature* in their own Composure, but that what they had there, was such as they could neither *give* themselves, nor yet *refuse*, when it was bequeathed to them; and that therefore to deride and expose them for any Mishape or Blemish in their Composition, is to fling

Salt into their Wounds, to *fret* and *inflame* their Miſery. And yet alas! How common a Practice is this to ſport with the Deformities of Men, as if *God* and *Nature* had deſigned them for ſo many Finger-buts of *Scorn* and *Deriſion*; to make them the Themes of our Jeſts and Laughter; which is a lamentable inſtance of the foul Degeneracy of Humane Nature, that can thus *play* upon Miſery, and turn that which is an Object of *Pity* and *Compaſſion*, into a Triumph of *Mirth* and *Drollery*: for certainly how light and trifling ſoever it may appear through the common Practice of it, it is a ſign of *barbarous Ill-nature* for Men to deride thoſe Defects and Blemiſhes in another, which he is too prone to grieve at, but yet cannot help, as being his *Infelicities* and not his *Faults*.

II. Another of the *Miſeries* which affect Mens Bodies is *Sickneſſes* and *Diſeaſes*; by which the ſtrength of our Natures is gradually exhauſted, the Vigour of our Spirits waſted, the Activity of our Parts cramp'd and abated, and our *Bodies* are rendred through inceſſant Pains and Weakneſs not only *uſeleſs*, but *burthenſom* to our *Souls*. In this caſe therefore the *Law* of *Mercy* requires of us to render to our ſick Friends, Neighbours and Acquaintance all ſuch good Offices as do any way conduce to their *Support*, *Refreſhment*, or *Recovery*. As firſt, if their Sickneſs be ſuch as will ſafely admit of *Diſcourſe* and *Converſation*, we are obliged in Mercy to *viſit* them, provided that our Company will be acceptable; and to endeavour by our Diſcourſe to *chear* their drooping Spirits, to intermix their ſorrowful Hours with the Pleaſures of good *Converſation*, and to adminiſter to their wearied Thoughts

Thoughts the *Supports* and *Comforts* of Religion. For chearful and good *Diſcourſe* is many times better than the richeſt *Cordial*, it makes the *Patient* to forget his pain, or at leaſt allays and mitigates his Senſe of it; it diverts his thoughts from their ſorrowful Themes, and entertains them with brisk and ſprightful *Idea's*; it raiſes the languiſhing Heart, and like *David's* Muſick, charms the rage of thoſe evil Spirits which infeſt it with their unnatural Heats. So that by *viſiting* our ſick Friends, when they are willing to admit of our Converſation, and able to bear it, we many times prove their beſt *Phyſicians*, and adminiſter to them the greateſt *Relief* and *Eaſe*; and therefore if when we might do them ſo much good by our Company, we needleſly *withdraw* or *abſent* our ſelves from them, we are very much *wanting* in our *Charity* and *Mercy* towards them. But then as we are obliged in Mercy to *viſit* them, when their caſe will ſafely and conveniently admit of it; ſo we are alſo obliged by the ſame Mercy to render them all thoſe neceſſary *Aſſiſtances*, which either their *Souls* or *Bodies* do require and need; to endeavour to awaken their Minds into *ſerious* Thoughts and Purpoſes, to adviſe them of their *Duty*, and to reſolve their *Doubts*, to comfort and ſupport them with the bleſſed *Hopes* of Religion, and to take all fair Opportunities to prepare their Souls for a happy *Death* and a glorious *Eternity*; that ſo whether they recover or no, this temporary Sickneſs of their *Bodies* may contribute to the eternal Health of their *Souls*. And then in order to their Recovery, we ſtand bound by the Laws of *Mercy* to contribute what we are able to their bodily *Eaſe* and *Refreſhment*; to be ready to

ſerve them in all their Neceſſities, and to *help* them when they cannot help themſelves; to *compaſſionate* their Griefs, and *bear* with their Peeviſhneſſes, and to the beſt of our knowledge to *direct* them to the ableſt Phyſitians, or the moſt ſuitable Means; and if they are poor and indigent, to *ſupply* them with all ſuch Remedies as are neceſſary to their Health and Recovery: and laſtly, to be their earneſt *Advocates* at the Throne of Grace, that the God of all Power and Goodneſs in whoſe hands are the iſſues of Life and Death, would commiſerate their Sorrows and refreſh their Wearineſs, and either *remove* their Sickneſs, or *Sanctifie* it to their Eternal Health.

III. Another of the *Miſeries* which affect Mens Bodies, is outward *Force*, and *violence* from thoſe in whoſe power they are; ſuch as *Captivity* and *Impriſonment*, *Perſecutions* or cruel *Torments*; all which do importunately ſolicite the timely Succors of our *Mercy* and *Compaſſion*. For ſo for the *firſt* of them, *viz.* Bondage and Captivity, it is a ſore and comprehenſive Miſery that commonly draws a long and heavy Chain of Calamities after it: for 'tis not only a *Deprivation* of our Liberty, which is one of the deareſt of all our temporal Bleſſings, but alſo a *Confiſcation* of it into the Hands and diſpoſal of our Enemies: and when our Perſons are expoſed to the will and tyranny of our Enemies, what can be expected from them in this degenerate ſtate of Humane Nature, but a cruel and barbarous uſage; to be worn out with Stripes and Hunger and intolerable Labour, and be forced to pine away our wretched Lives in unpitied Anguiſh and Vexation of Soul; eſpecially if thoſe whom we are enſlaved to happen to

to be Enemies to our Religion, as well as Country; which is the caſe of thoſe miſerable *Captives* with whom our Mercy is moſt concerned; who being under the power of thoſe that are ſworn Enemies to the name of *Chriſt*, muſt upon that account expect to be treated with much more Rigour and Severity; there being no Enmity ſo *fierce* and *cruel*, as that which is back'd and ſet on by *Conſcience*, and engaged with *zeal* for *Religion*. And when Men are ill treated not only as they are *Slaves*, but as they are *Chriſtians*, what a hazardous *Temptation* are they under to renounce their Chriſtianity, and to exchange their hopes of Heaven for their Liberty, and to enſlave their *Souls* to Ranſom their *Bodies*? And when both their Souls and Bodies are thus expoſed to Wretchedneſs and Miſery, what woful Circumſtances can render them more proper Objects of our *Mercy*? Wherefore in this caſe we are obliged in *Mercy*, when any fair *Opportunity* is propoſed to us, to *contribute* to their *Ranſom* proportionably to our Ability; and ſo far as it is conſiſtent with the publick Benefit, to *ſolicite* their Cauſe both with *God* and *Men*; to beſeech *him* to ſupport and preſerve them, and to perſwade all *thoſe* with whom we have any Power or Intereſt, to a liberal Concurrence towards their *Relief*, and *Redemption*.

And then as for *Impriſonment*, which is a ſort of Captivity too, what a calamitous Condition is it for a Man to be ſhut up in a cloſe and unwholſom Durance, to dwell with Hunger and Cold, and be confined to a hard Lodging, a dark Solitude, or a wretched Company; to be ſequeſtred from the Converſation of his Friends, from the Comforts of Diverſion, and from his Buſineſs and Employ-

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ment, and all opportunities of making Provision for his poor Family? All which *unhappy Circumstances* do commonly meet in the State and Condition of *Prisoners*, and render it exceedingly wretched and miserable. In which case the Mercy which is required of us is, first to *visit* them in this their uncomfortable Solitude and Confinement, supposing that they are our Friends and Acquaintance; and to endeavour by our Conversation to *divert* their Sorrows, to *raise* and *strengthen* their Hopes, and to *chear* them with fresh Assurances of our Friendship; and then to use all just endeavours to *mollifie* their *Adversaries*, to *vindicate* their Innocence, or to *Compound* their *Debts*, if they are not able to discharge them. But whether they are our Friends or Acquaintance, or no, the *Law* of *Mercy* obliges us, as we have Opportunity and Ability, to *relieve* their Necessities, to *redress* their Injuries, and if it be just and feasible, to *contribute* to their Enlargement, that so they may enjoy themselves with Comfort, and by their honest Industry make Provision for those who depend on them.

And then *lastly*, for bodily *Torments* and *Persecutions*, you need not be told what a *Misery* that is; for your own *Sense* will inform you, how dolorous it is to Flesh and Blood, to be cruelly scourged, beaten and abused; to be pinched with Hunger, harrassed with Labour, and dispirited for Want of necessary Ease and Refreshment; and therefore as *Mercy* binds you by the strictest Obligations, not to *inflict* these Evils upon your *Children*, or *Servants*, or any others that are in your *Power* and *Disposal*; so it also engages you to endeavour the *Relief* of all such unhappy Persons, whom you know to be thus cruelly

cruelly treated; to *intercede* in their behalf with thoſe their hard-hearted Parents, Maſters or Conquerors, by whom they are thus unmercifully dealt with, to remonſtrate to them their Cruelty and Inhumanity, and to endeavour, by ſuch Arguments as are moſt likely to affect them, to *reduce* them to a more *Merciful Temper* and *Treatment*: and if in deſpite of your Arguments they ſtill perſiſt in their Cruelty, to uſe all juſt and lawful ways to *curb* and *reſtrain* them, to *complain* of them to thoſe who have power to Correct them, and to *reſcue* the miſerable Wretches out of their Power and Diſpoſal. Prov. 24. 11. 12.

And then as for thoſe who are unjuſtly *perſecuted* for their *Conſcience* and *Religion*, who to ſecure their *Souls*, and their Loyalty to *God* and their *Saviour*, are forced to fly from their Habitations and Countries, or to ſubmit themſelves to Spoil and Depredation, to Impriſonment and Famine, Torture and Death; *theſe* doubtleſs are of all others the *greateſt Objects* of our Mercy, becauſe *they* ſuffer for our *common Maſter* and in our *common Cauſe*, which ought to be dearer to us than our own Lives; becauſe our *Religion* ſuffers with them, and what *they* ſuffer we muſt ſuffer (unleſs we will renounce our Religion) if ever we are reduced to their Circumſtances. And can we with *unconcerned* Hearts behold our perſecuted *Brethren*, flying into our Arms for Succour before the mighty *Nimrods* of the Earth, with their *Souls*, their *Conſciences*, and their *Religion* in their Hands: and with pitiful Looks beſeeching us to *deliver* them from the *dreadful Dilemma* they are put to, of delivering up their *Souls* or *Bodies* for a Prey; without Agonies of *Pity* and *Compaſſion*?

paſſion? And if we have any *Mercy* or *Compaſſion* for them, by what more ſuitable Acts can we expreſs it, than by a *kind* and *welcome Reception* of thoſe who fly to us for Succour, and a *free* and *liberal Contribution* towards their Relief and Subſiſtence; and by aſſiſting thoſe with the charity of our *Prayers*, whom we cannot reach with the Charity of our *Alms*; or as the Apoſtle expreſſes it, by *remembring thoſe that are in bonds*, that is, ſo as to pity them and pray for them, and if it were in our Power, ſo as to viſit and comfort and relieve them, *as being bound with them*, and alſo with the ſame effect to remember thoſe that *ſuffer Adverſity as being our ſelves alſo in the body*. Heb. xiii. 3.

IV. Another of the Miſeries which affect Mens Bodies is *Civil* or *Arbitrary* Puniſhments inflicted on them for Injuries received. For all conſiderable Injuries do give us a Right to *puniſh* the Offender, either by due courſe of *Law*, or elſe immediately by our own *Power* and *Authority*. If by Nature or Compact the Offender be put under our *Power* and *Diſpoſal*, his offence gives us a Right to *correct* him by our own Authority; if *not*, his offence gives us Right to *appeal* to the Publick Tribunals, and there to exact of him ſuch Penalties as the *Law* denounces in the caſe. Now becauſe Mens *Souls* are out of the reach of all Humane Puniſhments, and liable only to the laſh of the *Father* of *Spirits*; therefore we can exact no other Penalties of Offenders, but only ſuch as do affect their *Bodies* with Shame, or Pain, with loſs of bodily *Goods*, or weariſome *Labour*, or confinement of *Liberty*; all which being Miſeries to the *Body*, are proper Objects of our *Compaſſion* and *Mercy*. And what

what *Mercy* theſe Miſeries require, may be eaſily collected from the natural *End* of *Puniſhment*, which is not ſo much to *offend* the Guilty, as to *defend* the Innocent, not ſo much to *hurt* or *damnifie* the Offender, as to *reſtrain* him from hurting himſelf, or others; and to *warn* others, by the Example of his *Puniſhment*, not to imitate the Example of his *Offence*. So that according to its true and natural *Deſign*, Puniſhment is rather an act of *Mercy*, than an act of *Revenge*; the *End* of it being to do *good*, and not to retaliate *evil*; to defend my *ſelf*, or *others* againſt the Offenders, or elſe to defend the *Offenders* againſt themſelves, or to defend others againſt the prevailing Infection of their lewd and pernicious *Examples:* and whoſoever puniſhes to vent and eaſe his *Spleen*, or gratifie his *Malice* with the Hurt and Miſchief of the Offender; tranſgreſſes the *End* of puniſhment, and under pretence of *Juſtice* Sacrifices to his own *Cruelty*. No Man hath Right to do another *Hurt*, unleſs it be neceſſary to ſome good *End*; for to hurt without *any* Reaſon is a brutiſh *Savageneſs*, and to hurt without a *good* Reaſon deviliſh *Rancour:* he therefore who hurts another *meerly* to hurt him, acts with the intention of a *Devil*, who doth miſchief for miſchiefs ſake, and plagues his wretched Vaſſals meerly to recreate himſelf with their Miſeries, and pacifie his own black Rage and Malice. Since therefore the *End* of puniſhment is doing *good*, it ought to be executed with a good *Will*, and a kind and benevolent *Intention*; not to diſcharge our *Rage*, or tickle and recreate our *Malice*, but either to *vindicate* our own Right, or to *reclaim* the Offender, or to *terrifie* others from his ſin by his *Sufferings*. This therefore

fore is the *firſt* thing which the *Law* of *Mercy* requires of us, in reſpect to our puniſhing Offenders, that we ſhould always do it with a good and benevolent *Intention.* But then,

II. It alſo requires us not to exact Puniſhment for *ſmall* and *trifling* Offences: for ſince the *End* of Puniſhment is doing *good*, it is Cruelty to exact it for *ſlight* and *inconſiderable* Evils; becauſe in this caſe the *Puniſhment* is a greater Hurt than the *Offence.* And what Reaſon can I have to hurt another for ſuch *ſmall* Offences, as do little or no hurt either to my ſelf or others, but only to gratifie my own *Revenge* and *Malice?* As for inſtance, ſuppoſe that in a heat of Paſſion a Man ſhould give me the *Lye*, or call me by an *ill name*, or treat me with *reproachful Language*; and thereupon I ſhould ſtrike or wound him, or proſecute him with a vexatious Suit at Law: in this caſe it is plain my *Puniſhment* would hurt him more than his *Offence* could hurt me, and conſequently my *Deſign* in puniſhing him would be to do *Hurt* and not *Good*; and to deſign to do Hurt is *Malice* and *Cruelty.* Wherefore in caſe of *lighter* Injuries, the Law of Mercy requires us wholly to *remit* and *forgive* them: and not rigidly to exact the Hurt of the Offender for ſuch trifling Offences, as do no *great Hurt* either to our ſelves, or others.

III. The *Law* of *Mercy* alſo obliges us *not* to puniſh an Offender, when we can do *no Good* by it either to our *ſelves*, or to *him*, or to *others*; for in this Caſe to puniſh can ſerve no other End, but to fulfil the Luſt of our *Revenge* and *Malice.* As for inſtance, ſuppoſe I have a poor *inſolvent Debtor*, that owes me a great deal and can pay me nothing; and

and it were in my power not only to caſt him into Priſon, but to force him to languiſh away his wretched Life, to what *end* ſhould I inflict this Puniſhment upon him? I cannot hope to *recover my own* by it, for a *Priſon*, we ſay, *will pay no Debts*; and where nothing is, nothing can be expected: I cannot deſign to *reform him* by it, ſince Priſons are commonly the moſt fruitful Nurſeries of Wickedneſs: I cannot aim to *warn others* by it, for what Warning can oblige Men to do that which is impoſſible? What *End* can I propoſe then, but only the humouring of a wrathful Mind, and to glut it with *Revenge* and *Miſchief?* and if this be the Point I drive at, I run from all the Rules of *Mercy*.

IV. The *Law* of *Mercy* alſo obliges me *not* to puniſh an Offender, ſo long as the *End* of puniſhing him is fairly attainable by *gentler Means*. For if when I can obtain my End of an Offender by *Perſuaſion* and *Forbearance*, I rather chuſe to extort it from him by *Puniſhment*; it is plain that I have a *cruel Intention* towards him, and do affect to hurt and miſchief him: for when I may obtain my End of him by *Forbearance* or *gentle Perſuaſions*, why ſhould I chuſe to force it from him by *Rigour* and *Severity*; but that I am either inſenſible of his hurt, or elſe do take pleaſure to afflict and grieve him? Wherefore in all ſuch Puniſhments as are within our Power, the *Law* of *Mercy* obliges us, firſt to try *ſofter* and *gentler* ways, and make a long and through Experiment of the methods of *Kindneſs*, *Perſuaſion* and *Forbearance*; and if by theſe we can obtain our End, and conquer the Offender and vindicate our own Right, to *remit* our Right

Right of puniſhing him, and *forbear* all Rigour and Severity. For Puniſhment is our *laſt* Remedy, and ought never to be applied to Offenders, till gentler means have been tried, and defeated.

V. The *Law* of *Mercy* alſo obliges us to inflict *no more* Puniſhment on Offenders, than what is abſolutely *neceſſary* to the obtaining thoſe good *Ends* we deſign by it. For he who puniſhes an Offender more than is *needful* to the natural End of puniſhment, can deſign no other End by it but what is *cruel* and *barbarous*: and whatſoever is more than *needful* either to the *vindicating* our own Right, or the *reforming* the Offender, or the giving fair *warning* to others, ſerves to no other purpoſe but to gratifie our own *Revenge* and *Fury*. So far as Puniſhment is needful to theſe good *Ends*, it is not only *lawful*, but *good*: but all *beyond* what is needful to theſe, is perfect *Savageneſs* and *Cruelty*. When therefore for the obtaining theſe Ends, we are neceſſitated to puniſh an Offender, the *Law* of *Mercy* obliges us firſt to try *lighter* and *gentler* Puniſhments; and if by theſe we cannot obtain our End, to proceed in our Severities by *degrees*, and not to fly to extreme Rigour, till we have found all *gentler* Corrections *ineffectual*. For if a *lighter* Puniſhment will do the work, it is Cruelty to lay on a *heavier*: and whether it will or no, is no otherwiſe to be known than by *Tryal*.

Sixthly and Laſtly, The *Law* of *Mercy* alſo requires us, always to puniſh *ſhort* of the Offence, *i. e.* where the Puniſhment is in your *power*, and you are not determined by a *legal Neceſſity* to uſe the utmoſt Extremity. For where you are *legally* obliged either to judge, or proſecute an Offender, there

there you are to proceed by the meaſures of the *Law* which obliges you, and which uſually determines you to the *kind* and *degrees* of the Puniſhment to be inflicted: but where the matter is wholly in your *power*, either to remit of, or augment the puniſhment, there the *Law* of *Mercy* obliges you not to exact the *utmoſt*. For if you puniſh *more* than the Offence deſerves, you are *unjuſt* and *tyrannical*; becauſe as your Right to puniſh accrues from the Offence that is done to you, ſo your Right to puniſh to ſuch a degree accrues from the degree of the Offence; which you cannot *exceed* without exceeding your *Right*, and exacting *more* Puniſhment of the Offender than he *owes* you. So that every degree of puniſhment which *exceeds* the demerit of the fault, is *lawleſs* and *licentious* Violence, to which we can pretend no Right, and by which we do an injurious *Outrage* to the Offender. And as when our Puniſhment *exceeds* the Offence, we puniſh without *Juſtice*; ſo when it equals the Offence, we puniſh without *Mercy*. For the *utmoſt* degree of juſt Severity admits no Intermixture of *Mercy*; the Office of which is to relieve the miſerable, and conſequently to relieve them, when they have injured and offended us, of ſome part of the Evils and Miſeries they deſerve. Wherefore as he is an unmerciful *Creditor*, who rather than abate the leaſt part of his Due, will ſtrip his poor Debtor to the Skin, and reduce him to the utmoſt Pinch and Extremity of Need; ſo he is an unmerciful *Puniſher*, that exacts to the full demerit of the Fault, and ſtretches his Right of puniſhing to the utmoſt extent, to make the Offender miſerable. In this caſe therefore the *Law* of *Mercy* requires

us

us to follow the great Example of *God*, who in the midst of *Justice* doth always remember *Mercy*; who makes *large abatements* of his Right to punish us, and never exacts of us the utmost Plagues and Sufferings which our Iniquities *deserve*. Conformably to which excellent Pattern, we are obliged in punishing others to intermingle *Mercy* with our *Severities*; and proportionably to the Offender's Penitence, or the pitiable Circumstances of his Fault, or the Misery and Necessities of his present Condition, to make an equitable *Abatement*, and *Defalcation* of his Punishment. And thus you see what that Mercy is which is required of us with respect to our *punishing* of others.

Fifthly and Lastly, Another of the Miseries which affect Mens *Bodies* is want of the outward *Necessaries* of this present Life, such as *Meat* and *Drink*, *Lodging* and *Apparel*; the want of which cannot but render our Life exceeding wretched and miserable. For what an insupportable Grievance is it to our Nature, to be pinched with an impatient Hunger, or suffocated with a burning Drought; to be forced to prey upon it self for want of other Fewel, or to appease its furious Appetites with loathsom, heartless or unwholsome Sustenance; to see a hungry Family crying about us for want of Bread, and have little or none to give them; to behold our Children shivering with Cold, and drooping with Famine, and not be able to succour and relieve them; whilst our pined and miserable Carkasses are either covered with loathsom Rags, or nakedly exposed to the Injuries of the Weather, and more destitute and unprovided than the Foxes and Birds, for want of a Hole, or Nest where to lay their Heads? These are Circum-

Circumſtances *miſerable* enough to move a Heart of Stone to *Pity* and *Compaſſion*: In this caſe therefore we are obliged by the *Law* of *Mercy*, firſt, to a tender *Sympathy* and *Commiſeration*; to affect our Souls with a ſoft and compaſſionate ſenſe of the Wants of our poor Brethren, to put our *ſelves* in *their* Caſe, and repreſent *their* Condition to *our own* Hearts and Affections, as if it were *our own*; and thereby to endeavour and excite in our ſelves a proportionable *Feeling* of their Calamity and Miſery. And to this we are univerſally obliged, whether we are high or low, rich or poor, whether we are in Circumſtances to relieve the Needs of others, or to need Relief for our ſelves; for ſo the Precept runs univerſally, *Finally be all of one mind, having compaſſion one of another; love as Brethren, be pitiful, be courteous*, 1 *Pet.* iii. 8. And as we are univerſally obliged to *compaſſionate* thoſe that are in Need, ſo we are alſo bound, according as we have opportunity and ability, to *ſuccour* and *relieve* them. Indeed if we are poor and needy, we are by no means obliged to pinch our *ſelves*, or our *Families*, to relieve the Neceſſities of *others*; for the deſire of *Self-Preſervation* being of all others the moſt vehement Paſſion, which God hath implanted in our Natures; he doth thereby not only *warrant* but *direct* us to take care of our *ſelves* in the firſt place, and not to ſacrifice the means of our *own* Preſervation to the Needs and Neceſſities of *others*. And then our neareſt *Relatives* being next to our *ſelves*, we are obliged in the next place to relieve *them*; and conſequently in all *Competitions* for our Relief and Mercy, to prefer the Wants and Neceſſities of *our own* Families. But

though *we* may not be *able*, without wronging our Families, to give Alms to our neceſſitous Brother; yet if by repreſenting his Neceſſities to *others* who are better able to relieve him, if by *ſoliciting* his Cauſe and *begging* Relief for him, which he perhaps is aſhamed to do for himſelf, we can any way contribute to his *Succour* and *Support*, we ſtand ſtrictly obliged to it by the *Laws* of *Mercy*: and this, if we can do no more, will be as acceptable to God as the moſt liberal Alms. For where the *Deed* is impoſſible, God always accepts the *Will* for it, and reckons *in* all thoſe good Works to our account, which he knows we would do, if we were able. But when he hath furniſhed us with *Means*, as well as *Opportunities*, to relieve the Neceſſitous, he expects the *Deed*, as well as the *Will* from us; knowing that we cannot *ſincerely will* the Deed, if when it is in our power we do not *effect* it. Hence is that of the *Heb.* xiii. 16. *To do good and to communicate, forget not, for with ſuch ſacrifice God is well pleaſed.* And accordingly the Apoſtle bids *Timothy*, 1 Tim. vi. 17, 18. *To charge them that are rich*, i. e. whoſe enjoyments do exceed their neceſſities, *that they do good, that they be rich in good works, ready to diſtribute, willing to communicate.* And how neceſſary the Deed is to the *Sincerity* of the Will, when it is in our power, that paſſage of S. *John* doth fully evidence, 1 Ep. *ch.* iii. *v.* 17. *But whoſo hath this worlds good and ſeeth his Brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* This therefore is an Act of *Mercy* indiſpenſibly due from us to thoſe who are in Neceſſity, to contribute according to our ability towards their Relief and Support; and accordingly,

ly, *Alms*, which signifies a gift to one that is in need, comes from the Greek word ἐλεημοσύνη, and that from ἔλεος, which signifies *Mercy*: which plainly denotes it to be one of the greatest and most principal Acts of *Mercy* that we owe to the *Miserable*.

CHAP. III.

Of Almsgiving, *as to the manner of performing it; and some Motives thereunto.*

WE have seen that *Almsgiving* is one of the principal Acts of *Mercy*; and it being so, I shall more largely insist upon it, and endeavour to shew,

First, The manner in which it ought to be performed: And

Secondly, To *press* the Performance of it by some *Considerations*.

I. The Manner in which this Duty of *Almsgiving* ought to be performed, and that in these following particulars:

First, It ought to be performed with a good and merciful Intention.

Secondly, Justly and Righteously.

Thirdly, Readily and Chearfully.

Fourthly, Liberally and Bountifully.

Fifthly, Timely and Seasonably.

Sixthly, Discreetly and Prudently.

I. This Duty of *Almſgiving* ought to be performed with a *good* and *merciful* Intention, not meerly to court the Applauſes and Commendations of Men, to bring our Names in vogue, or to ſerve our ſecular Deſigns; but chiefly and principally to expreſs our *Gratitude* and *Duty* to God, and *Confidence* in Him; who hath not only filled our Cup, but crowned it with an overflowing Plenty, thereby enabling us to relieve others, and thereby conſtituting us *Truſtees* for the Poor and Needy, with a ſtrict and inviolable Charge to give them their Food in due ſeaſon; to which he hath annexed a *Bill* of *Credit* under his own *Broad Seal*, to repay us the *Principal* of our Alms with a thouſand-fold *Intereſt*: With reſpect therefore to theſe mighty *Reaſons*, and out of a tender *Commiſeration* to our poor Brethren, we ought to perform our Alms; that ſo like Curls of *holy Incenſe* they may aſcend to Heaven, and breath a *ſweet ſmelling* Savour into the Noſtrils of God. For 'tis by *this* alone that they are conſecrated into an *acceptable Sacrifice* to him, and render'd *true Piety* and *Devotion*: whereas if we give our Alms meerly, or mainly to be *ſeen of Men*, or to ſerve a worldly Intereſt, they proceed not from *Mercy* but *Self-Love*. And ſince all Acts that are *materially* good do receive their *Form* and *Denomination* from the *Intention*; ſuch Phariſaical Alms can be denominated neither *Pieties*, nor *Mercies*, but are a ſordid Traffick for *Applauſe* and *Intereſt*; and hence our Saviour cautions us, *Take heed that ye do not your Alms before men, to be ſeen of them; otherwiſe ye have no reward of your Father which is in Heaven: therefore when thou doſt thine Alms, do not ſound a Trumpet before thee, as the Hypocrites do in the*

the Synagogues, and in the Streets, that they may have glory of men; verily I ſay unto you, they have their reward. Matth. vi. 1, 2.

II. This Duty of Almſgiving ought to be performed with *Juſtice* and *Righteouſneſs*; that is, we ought not to give that in Alms which is none of *our own*, ſuppoſing it hath a rightful Owner, to whom we can make a Reſtitution of it. For what we have *wrongfully* got, is none of *ours*, but *his* whom we have *wrongfully deprived* of it; and to him we are bound in Conſcience to reſtore it, in caſe he be living and we know where to find him; if not, to his lawful Heirs, or Aſſigns: But if either the Party be dead whom we have wrong'd of it, or we cannot find him, or any Heir of his, that can lawfully claim it; it is not only *lawful*, but *neceſſary* for us to beſtow it upon the *Poor* and *Needy*. For where there is no viſible Owner, the Property reverts immediately into the Hands of the *Supreme Lord* of the World; who hath ſetled it as a Penſion on the *Poor*, to eek out the narrow Proviſions which his Providence hath made for them. But to give Alms out of thoſe *unlawful Gains*, which we are obliged in Juſtice to reſtore to the rightful Owners, is to make our ſelves the *Thieves*, and the Poor the *Receivers*. For to do Alms, is to give away ſomething of *our own* to remedy another's Want or Miſery; and therefore to give away one Man's Right, to ſupply another's Neceſſity, is not ſo much an *Alms*, as a *Robbery*. By this Rule therefore Debtors that owe more than they can pay, are obliged in Conſcience not to intrench upon their *Juſtice* by their *Mercy*; nor to diſable themſelves from being *juſt* to their Creditors, by being *merciful* to the Poor.

For though to relieve the Poor be *nakedly*, and *abſtractedly* good; yet it is to be conſidered, that particular Actions are good, or bad, according as the *Circumſtances* are which adhere to them: And when that Action which is *nakedly good*, happens to be cloathed with an *evil Circumſtance*, it is *ſo far* Evil and Unlawful. And therefore when my *relieving* the Poor is accompanied with this *evil Circumſtance* of *defrauding* my Creditors of their Due, I am ſo far bound in Conſcience not to relieve them; becauſe if I do, I muſt relieve them *unjuſtly*: this therefore we are eſpecially to take care of, that our Alms be *juſt* and *righteous*.

III. This Duty of Almſgiving ought to be performed *readily* and *chearfully*. For this is the Apoſtle's own Direction. *Every man according as he purpoſeth in his heart, ſo let him give; not grudgingly, or of neceſſity; for God loveth a Chearful Giver*, 2 Cor. ix. 7. And indeed if we give Alms out of a Principle of *Mercy* and *Compaſſion*, it is impoſſible but we muſt do it *chearfully*; becauſe by Compaſſion we make *others* Miſeries our *own*, and ſo by relieving them we relieve our ſelves, and are *Partakers* with them in the Comfort of thoſe Reliefs we afford them. For when I ſee a Man ſtruggling with Want, and groaning under a ſharp Neceſſity, if I relieve him, I *eaſe* and *refreſh* my own yearning Bowels; and the Humane Nature within me, which is common to us both, doth by a kind of *ſympathetick Motion*, exalt and raiſe up it ſelf, and ſwells with a *generous* Pleaſure. So that if *Mercy* be the Spring of my Alms, they will flow with a *free* and *chearful* Current, becauſe all the while I am watering *others*, I ſhall feel the *Refreſh-*

Refreſhment of my own Streams. When therefore we beſtow our Alms with a *grudging* and *unwilling* Mind, 'tis plain that it is not Mercy, but *Shame*, or *Fear*, or *Importunity* that moves us; and if ſo, there is no *Vertue* in them, nor can we expect that any *Reward* ſhould attend them. For to contribute towards another's Relief, becauſe we are *aſhamed*, or *afraid* to do otherwiſe, is rather paying a *Tax*, than giving an *Alms*: And when nothing can be wrung out of me, but what is diſtrained by *Importunity*, I give not for the *Poors* Relief, but for *my own* Peace and Quiet: And what *Vertue* is it for a Man to give, only to get rid of a *Dun*, and eaſe himſelf of a troubleſome *Importunity*? Wherefore to render our Alms *virtuous*, and *rewardable*; it is neceſſary that they ſhould be performed with a *free* and *chearful* Heart; that they ſhould flow, like Water from a Spring, in *natural* and *unforced* Streams, and not be pump'd from us with Shame, or Importunity.

IV. This Duty of *Almſgiving* ought to be performed *liberally*, and *bountifully*; according to the proportion of our Eſtate and Abilities. For the *Deſign* of thoſe *Alms* which are the Fruits of Mercy, is to *redreſs* the poor Man's Miſery, to *ſatisfie* his hungry Bowels, and *reſcue* him from the pinching Neceſſities under which he groans and languiſhes; And this being the *Deſign* of *Mercy* it meaſures its Alms accordingly, and *proportions* them to the craving Neceſſities it ſupplies. And its Aim being not only to reſcue the miſerable from *extreme* Miſery, but alſo according to its Power, to render them *happy*; it doth not think it ſufficient to reſcue the Neceſſitous from *extreme* Want and Famine, but

doth also covet to render their Lives *happy*, and give them a *comfortable* Enjoyment of themselves. For meerly to keep a Man from *famishing*, looks rather like a design to *prolong* his Torment and *spin out* the Duration of his Misery, than to contribute to his *Ease* and *Happiness*; and if we design His *Happiness*, as we must do if we design *mercifully*, we shall endeavour not only to enable him to *live*, but to live *comfortably*, and accordingly *proportion* our Alms. 'Tis true, the *Liberality* of our Alms is to be measured, not according to the *Quantity* of them, but according to the proportion they bear to our *Power* and *Ability*; and though I should give five times less than one who hath ten times my Estate, yet I should be as liberal as *he*, according to the *proportion* of my Ability: And accordingly the indigent Widow's *two mites* are pronounced by our *Saviour* a more liberal Alms, than the much more which those which were Rich cast into the Treasury, *Mar. xii* 42, 43, 44. *Because they cast in of their abundance, but she of her want.* And therefore though (as I shall shew by and by) it is impossible to determin the *Measures* of Alms, which we are obliged to, because the particular Measure of our *Abilities* is so various; yet this to be sure the *Law* of *Mercy* exacts, that in proportion to our Estates and Circumstances, they should be *liberal* and *bountiful*. For he who gives in such slender proportions as bring little or no Relief to the Receiver, acts as if he designed rather to *mock* him, than to *supply* his Necessities; or as if he intended rather to keep him alive for a Prey to a *long* and *lingering* Misery, than to render his Life *happy* and *comfortable*.

V. This Duty of *Almsgiving* ought to be performed

performed *timely* and *ſeaſonably*, i. e. in the nick of *Opportunity*, when the poor Man's Neceſſities call loudeſt for it, and our Relief and Succour may be moſt *beneficial* to him. To ſuch Poor indeed as do always want, our Alms can never be *unſeaſonable*, becauſe their Neceſſities do always call for them: But there are ſome particular *Seaſons* when their Wants call *louder*, as in times of Sickneſs; or Scarceneſs of Work; or Dearneſs of Proviſions; or in the beginning of Arreſts, before the Priſon hath devoured them; or after a great Loſs, when their Fortunes are ſinking, and a ſmall Support may keep their Heads above water; or, in a word, when they are young and capable of Work, or Inſtruction, and their Parents are not able to diſpoſe of them, when the placing them out to ſome honeſt Calling may prevent their turning Thieves or Beggers, and render them uſeful to the World; or when they are ſetting up their Trades with an inſufficient Stock, and a little Help may encourage their Diligence, and advance them to a comfortable Livelihood. *Theſe* and *ſuch* like are the *proper Seaſons* of Almſgiving; in which by tendring our helping hand, we may reſcue many a poor Wretch out of a deep Abyſs of *Miſery*, and render their future Condition *happy* and *proſperous*. Wherefore the *Law* of *Mercy* obliges us, not only to beſtow our Alms, but to beſtow them at ſuch *Times* and *Seaſons* wherein they are moſt needed, and may do the *greateſt Good*; that we ſhould not reſerve them to our laſt Will and Teſtament, like Medlars that are never good till they are rotten; but embrace all Opportunities, while we are living, to give *timely Reliefs* to the Neceſſitous. For he who *defers* his Alms, when ſuch

proper

proper Seaſons are preſented, is *ſo far* the Cauſe of all the conſequent Calamities which the Poor do ſuffer by the want of them: And ſince the *Deſign* of Mens Alms is to *relieve* the Sufferings of the Poor, 'tis doubtleſs a degree of Cruelty to *prolong* their Sufferings, by needleſly *delaying* to relieve them. You would think her a *cruel* Mother, that having Bread enough and to ſpare, ſhould rather chooſe to afflict her Child with a long, unſatisfied Hunger, than to content its craving Appetite by giving it its Food in due *Seaſon*: And ſure 'tis a great Defect of *Compaſſion* unneceſſarily to *prolong* the Sufferings of our indigent Brother, though it be but for a Day or an Hour, when we have a preſent *Opportunity* to relieve him: And ſince whatſoever Relief we do deſign him, he muſt neceſſarily *loſe* ſo much of it as the Time of our *Delay* amounts to, Mercy obliges us to relieve him *quickly*, and not to ſuffer him to *pine* away, whileſt our Charity is growing.

Sixthly and Laſtly, This Duty of *Almſgiving* out to be performed *diſcreetly*, and *prudently*: For thus the Pſalmiſt tells us, *Pſal.* cxii. 5. *A good man ſheweth favour and lendeth, and will guide his affairs with diſcretion.* And indeed unleſs *Prudence* be the Diſpenſer of our Alms, *Mercy* will miſs of what it aims at and deſigns by them; which is to do good to the Poor, to ſupply their craving Neceſſities, and give them a comfortable enjoyment of themſelves: Inſtead of which, if we do not manage our Charities with *Prudence*, we ſhall many times *create* Neceſſities by *ſupplying* them, and *increaſe* and *multiply* the miſeries of the World by an *unskilful* Endeavour to *redreſs* them. For it is with Alms, as it is with Eſtates,

where

where half of the Riches doth consist in the *Discretion* of the Owner; and those very Charities, which being distributed by a *blind* Superstition, or a *foolish* Pity, do many times do more *Hurt* than *Good*; might have been improved into a plentiful Provision for the Necessities of the World, had they been *wisely* ordered and disposed. But what Harvest can the World reap from this precious Seed of our Alms, when they are sown with a *careless*, or *unskilful* hand? When they are either thrown on a heap to *useless* or *superstitious* purposes, or scattered at all Adventures, without any distinction of the cultivated from the fallow Ground; so that the Birds of Prey, the useless *vagrants*, *Drones* and *Beggars* devour and eat them up, whilst the *modest*, *impotent*, and *laborious* Poor are utterly destitute and unprovided? Since therefore the Design of Mercy is to do *Good* with its Alms, to comfort and relieve the Poor, and supply their pinching Necessities; it is doubtless very necessary in order to this end, that it should be conducted by *Prudence* and *Discretion*; which ought more particularly to guide and direct our Alms; First, In the Method of *Provision* of them. Secondly, In the Choice of the *Objects* of them. Thirdly, in the *Nature* and Quality of them. Fourthly, As to the *Proportions* of them. Fifthly, In the *Manner* of bestowing them.

I. We ought to exercise our *Prudence* as to the Method of *providing* our Alms. For herein *Prudence* will direct us, not only to be *Frugal* in our Expences, to pare off our Superfluities, and to be *diligent* and *industrious* in our Callings, that we may have to give to them that need; but also out of our Incomes

Incomes and Profits to *conſecrate* a conſiderable Proportion to *pious* and *charitable* Uſes. And herein the Apoſtle gives us an excellent Rule, 1 Cor. xvi. 2. *Upon the firſt day of the week let every one of you lay by him in ſtore as God hath proſpered him, that there be no gatherings when I come:* which though it doth not carry with it a *neceſſary* and *indiſpenſable* Obligation, it being impoſſible for many Men to take a Weekly Account how God hath proſpered them, and to lay by accordingly; yet thus far at leaſt it is a very *wiſe Direction* to us, that as oft as we caſt up our Accounts, whether it be *weekly*, *monthly*, or *annually*, we ſhould in *Proportion* to our Increaſe devote ſome convenient Share of it, as a private Bank or Treaſury for *charitable* Uſes; that ſo we may not be to ſeek for Alms upon *ſudden* and *emergent* Occaſions, but may have a Store *ready* by us, to ſupply our daily Expence and Diſtribution. And if we take care not to alienate, or imbezle what we have thus devoted to our private *Corban*, we ſhall always give with chearfulneſs, having by us a *Stock* deſigned to no other End but that of *Charity*.

II. We ought alſo to exerciſe our *Prudence* in the Choice of the *Objects* of our Charity, ſo as to take care that they be ſuch as do *truly* need and deſerve it. For unleſs we do ſo, we ſhall many times encourage *Vice*, inſtead of relieving *Poverty*; and be tempted by the *clamorous Importunities* of idle and vicious Perſons, to *proſtitute* our Alms to their Sloth and Intemperance. For how often do we ſee the *imprudent Charities* of well diſpoſed Minds poured into thoſe Sinks of Filthineſs; and like the Sacrifices of *Bel*, devoted to the importunate Luſts of

of a company of idle *Drones* and *Beggers*; that are not ſo properly the Members, as the Wens of the Body Politick, as being utterly *uſeleſs* to all its Natural Ends, and only ſerving to deform and bring Diſeaſes upon it, and to draw away the Nouriſhment of it from its uſeful Parts and Members? Now what a Shame and pity is it, that theſe precious Fruits of *Mercy* ſhould be thus abuſed and miſemployed, to pamper a company of devouring *Vermin*, whoſe buſineſs it is to croak about the Streets, and wander from Door to Door; whilſt many a *poor induſtrious* Family, that hath more Mouths to feed than Hands to Work, lies drooping under its Wants, and Neceſſities? Wherefore though the former are not to be altogether *neglected*, when their needs are real and urgent; yet certainly *Prudence* will direct our Charity to ſuch perſons, as have either *fallen* from Riches to Poverty, and conſequently are leſs able to Toil and Drudge for Bread; or elſe to ſuch as are either *worn out* by Labour, or *diſabled* from it by Sickneſs, or *oppreſſed* with ſuch a numerous Charge of Children, as do exceed their utmoſt Induſtry to maintain. In ſuch *good Grounds* as theſe *Prudence* will adviſe us to ſow the main of our Charities, and not to throw it away with a careleſs Hand upon the *barren Rocks* and *Highways*, to be devoured by Vermin, and Birds of Prey.

III. We ought to exerciſe our *Prudence*, in determining the *Nature* and *Quality* of our Alms. And herein *Prudence* will direct us, to prefer thoſe Alms which may ſerve a poor Man for a *conſtant* Proviſion and put him in a *fixed* way of living, before thoſe which are *tranſient*, and do only help in a

Pang

Pang of Need; which do juſt hold him up from periſhing for an Hour, but do not take him out of the *deep Waters*. Wherefore if the Perſon, to whom we deſign a Relief, be fit and able to *work*, or hath been bred up in any honeſt *Occupation*, 'tis a much *wiſer* Charity, to provide him an *Employment*, or to contribute towards the Setting him up in his *Trade*, than barely to relieve his *preſent* Neceſſity; becauſe by this means we relieve him both for the *preſent* and the *future*, and convert our Alms into a *ſtanding* Maintenance. Upon which Account 'tis doubtleſs a very *prudent* Charity to contribute to the Erection and Maintenance of Publick *Work-houſes* for the Poor, where they and their Children may be provided with ſuch Work as they are capable of; and thereby be inured to *Induſtry*, and enabled to ſupport *themſelves*. And as *prudent* Charity prefers ſuch Alms as do draw after them a *laſting* Effect and Benefit, before ſuch as do only ſupply a *tranſient* neceſſity; ſo it alſo chuſes, if it be conſiſtent with Convenience, to give its Alms in *Kind* rather than in *Value*, to give Cloaths to the Naked, and Food to the Hungry, Phyſick to the Sick, and Books to the Uninſtructed: for though Money indeed will anſwer all theſe Needs, yet we are not ſure it will be always laid out upon them.

IV. We ought to exerciſe our *Prudence* alſo in ſtating the *Proportions* of our Charity; that is, what Proportion of our Income, or increaſe we ought to *devote* to Charitable Uſes, and in what Proportion we ought to *diſtribute*. For as for the firſt of theſe, when all is done, every Man muſt be his own *Caſuiſt*. The *Jews* indeed had a Proportion fixed and ſtated to their

their Hands; for there was a double Tithing preſcribed to them by the Law of *Moſes*, *viz.* the every years Tithing, which was an annual tenth part of their Increaſe, for the Maintenance of their *Prieſts* and *Sacred Officers*; and then there was a third years Tithing, which amounted to the thirtieth part of their Increaſe, and that was devoted for the Supply and Maintenance of the *Poor*: and if ſuch a Proportion were required of the *Jews*, we may be ſure a greater is required of *us*, whoſe Righteouſneſs muſt *exceed* the Righteouſneſs of the *Scribes* and *Phariſees*, if ever we mean to enter into the Kingdom of God. But ſince *God* hath not determined the exact Proportions of our Charity, it is impoſſible for *us* to do it, where there are ſuch *different* Circumſtances and Abilities in this matter: therefore we muſt leave Men, who beſt underſtand their own Condition, to the Guidance of their own *Conſcience* and *Diſcretion*; who are in the firſt place to conſider, what is requiſite to ſupport them in the condition of their Birth, their Place, or Office, or Family, and to the Diſcharge of their ſeveral Obligations. For *Prudence* doth not require of all the ſame Proportions of Charity; ſome may afford a *twentieth*, others a *thirtieth*, and to others whoſe Children and Dependents are numerous, or whoſe Fortunes are clogged and entangled, the *hundredth* part may be over-meaſure. Wherefore according as the Heap is, the *wiſe* Man is to ſow and diſtribute; ſubſtracting not only what will ſupport his *Life*, but alſo what will maintain the *Decency* of his Eſtate and Perſon; and that not only as to *preſent* Needs, but alſo as to *future* Neceſſities, and very probable Contingencies.

gencies. But yet in the ſtating of this matter, it is doubtleſs much ſafer to *exceed*, than to fall *ſhort* of our due Proportions; for as for *exceeding*, we have many holy Perſons for our *Precedents*, we have *Chriſt* himſelf for our Voucher in the forenamed Caſe of the *poor Widow*, and a vaſt Treaſure in *Heaven* for our Reward. Wherefore in the determination of this Caſe, *Chriſtian Prudence* will direct us not to be too nice and curious, too fond and partial to *our ſelves*, in ſtretching our Needs and Conveniences beyond their *juſt* Dimenſions; but to take eaſie and moderate Meaſures of them, and to ſpare what may be *decently ſpared* from ſuperfluous Servants, idle Meetings, unneceſſary Feaſts, and chargeable Garments and Diverſions; and if we thus pare off our *needleſs* Expence, and lay aſide the *Surpluſage* for Charity, the Conſequence will be this; the *Poor* will be more plentifully *relieved*, and our *ſelves* will be more *able* to do it, and we ſhall reap more Pleaſure and Profit from laying out upon the Backs and Bellies of the *Poor*, than from waſting it on our own Vanity. And now having fixed the Proportion of your Eſtates for Charity, you ought in the next place to adviſe with your *Prudence* in what Proportions to *diſtribute* it: and here *Prudence* will direct you to differ in your *Diſtributions*, according to the different *Circumſtances* of thoſe whom you deſign to relieve by them. To ſuch as are of a *lower* Rank, *Prudence* directs to give by *little* and *little*, according to their emergent *Neceſſities*; yet ſo as not always to limit your Alms to their bare *Neceſſities*, but ſometimes to extend them even to their *Refreſhment* and *Recreation*: that ſo together with their *Toil* and

Drudgery,

Drudgery, they may now and then enjoy ſome Sabbath for the *Eaſe* of Humane Nature: but to ſuch whoſe Fortunes are by *Loſs* and *Accident* ſunk and declined, both Decency and Mercy requires us to *enlarge* the Proportion of our Alms; conſidering how great a Fall it is from *Plenty* to *Neceſſity*, and conſequently how much more is neceſſary to raiſe up ſuch *dejected* Creatures, who are ſo unexperienced to miſery, into any degree of *Comfort*, or *Self-enjoyment*.

Fifthly and Laſtly, We ought to exerciſe our *Prudence* alſo in the *Manner* of beſtowing and conveying our Alms; ſo as that we may oblige both by *what* we give, and by the *way* of our giving it. And accordingly *Prudence* will ſometimes direct us to *ſearch* and *find* out juſt Needs, and *prevent* the Poor from asking, by *ſurprizing* them with a Kindneſs which they did not look for: by which means we ſhall ſtrengthen their *Faith* in the Providence of God, who thus creates them Friends out of the Duſt, and brings them ſupplies without, and beyond their Expectations. And then in giving *Prudence* will direct us not to *upbraid* the Want, or *inſult* over the Miſeries of thoſe we give to; for that would be to feed them with a Bit and a Knock, and to *ſophiſticate* our *Mercy* with *Cruelty*. And when any miſerable Creature would borrow, or beg of us, *Prudence* will adviſe us not to turn him away with *Scorn*; nor yet to remove him at a diſtance with ſigns of *Diſdain*, or *Contemptuous* Violence; but if we ſee Reaſon to grant him his Requeſt, to do it with *ready* and *open* hand, that ſo the *Freedom* of our Charity may *raiſe* and *enhanſe* the Comfort of it; and that that

which we design for a *Relief* and *Succour*, may leave no *Sting* behind it in the Mind of the Receiver. And above all we ought to take especial Care, not to oppress the *Modesty* of the Humble, especially of those who have been wont to *give*, and not to *receive*; not to relieve them with *lofty* Looks, or *angry* Words, or a *scornful* and *severe* Behaviour; not to *expose* their Poverty by the divulging our Charity, or conveying it to them in the *open View* of the World; but to hand our Relief to them in such a *secret* and *benign*, *courteous* and *obliging* manner, as that they may receive it with *chearfulness*, and without *Blushing* and *Confusion*. And then as for those whose *constant* Necessities have habituated them to ask, and receive with more *Confidence*, and *Assurance*; our *Prudence* will direct us to convey our Alms to them with such a mixture of *Severity* and *Sweetness*, as neither to encourage them to grow upon our Charity, nor drive them into Desperation of it.

I now proceed to press and enforce the *Practice* of this great Duty, with some *Motives* and *Arguments*, which are these that follow. First, *Almsgiving* is imposed upon us as a *necessary* Part of our *Religion*. Secondly, 'Tis recommended to us by the *Examples* of *God*, and of our *Saviour*. Thirdly, It is a *substantial* Expression of our *Love* and *Gratitude* to God, and our Saviour. Fourthly, It charges an *high Obligation* to us upon the Accounts of God, and our Saviour.

I. Consider that giving *Alms* is imposed upon us as a *necessary* Part of our *Religion*; that is, when God hath furnished us with *Abilities* and *Opportunities* to do it. For where we cannot give

Money

Money to relieve the Poor, our *Pity* and our *Prayers* are accepted for Alms: *for if there be a willing mind*, (ſays the Apoſtle) that is a Charitable Heart, *it is accepted according to that a man hath, and not according to that he hath not*, 2 Cor. viii. 12. But where a Man hath, it is his indiſpenſible duty to do accordingly: for *Pure Religion and undefiled before God and the Father is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world*, Jam. i. 27. And that this viſitation is to be performed with an open and a liberal Hand, the ſame Apoſtle informs us, *Jam.* ii. 15, 16. *If a brother or a ſiſter be naked and deſtitute of daily food, and one of you ſay unto them, depart in peace, be you warmed and filled, notwithſtanding ye give them not thoſe things which are needful to the body, what doth it profit?* That is, if inſtead of *Food* and *Raiment*, you only give him fair *words* and good *wiſhes*, what doth it profit him? Or what advantage can you expect to reap by it? And to the ſame purpoſe, 1 *John* iii. 17. *But whoſo hath this world's good and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* that is, let him pretend what he pleaſes, he hath not one Spark of *Love* to *God* or true *Religion* in his Boſom. So that for Men to pretend to *Religion*, who are *able* to relieve the Poor and yet *refuſe* it, is one of the greateſt *Mockeries* in the World: for howſoever Mens *Coveteouſneſs* may bribe their *Conſcience* to diſpenſe with the Obligations of *Almſgiving*, as if it were only a *carnal* Ordinance, or uſeleſs Relique of *Popery*; a *holy* Cheat, a *devout* Drunkard, a *pious* Fornicator are not greater *Contradictions* in the ſenſe of Scripture,

pture, than a *hard-hearted*, a *stingy*, and a *hide-bound* Saint. For though our *Religion* doth by no means warrant us in such a vain and fond Opinion of our good *Works*, as to think we *merit* Heaven by them; or to presume to drive a *Bargain* with God, by putting our *good Works* into the Balance with an *infinite* and *eternal* Reward, our hopes of which we wholly owe to the *infinite Goodness* of God through *Jesus Christ*; yet it requires them of us as a *necessary Condition*, upon which God hath entailed all our future Bliss, and without which we can never hope for Admittance into the Kingdom of God. So that if we are *able* to relieve the Poor, and yet will *not* when we have *Opportunity*; by shutting up our Bowels against them, we shut the Door of Heaven against our *selves*; and must one day expect to receive the same Answer from God, that we give to them; *I have nothing for you, no Mercy, no Heaven for such unmerciful Wretches, as would rather suffer their poor Brethren to perish, than part with a penny to relieve them.* For of this Doom our Saviour himself hath fairly forewarned us, *Mat.* xxv. 41, 42, 43. *Go ye cursed into everlasting fire; for when I was hungry, ye fed me not, when I was naked, ye cloathed me not:* so that from any encouragement our Religion gives us, we may as well hope to go to Heaven without *Faith* and *Repentance*, as without giving of Alms according to our Ability and Opportunity.

II. Consider that giving of *Alms* is highly recommended to us by the *Examples* of God, and our Saviour. For as for *God*, the whole Series of his *Providence* is little else, but a continued Dole of *Alms* and *Charities* to his Creatures: It was his

Charity

Charity that *founded* this vast and magnificent *Hospital* of the World, that *stock'd* it with such a numberless Swarm of Creatures, and *endow'd* it with such plentiful Provisions for the Support and Maintenance of them all: so that we do all of us live upon *his Alms*, and depend upon *his* boundless *Charity*, for every Breath of *Air* we draw, for every Bit of *Bread* we eat, and for every *Rag* of *Cloaths* we wear. And indeed what are all the *Good Things* of this World but so many effluxes and Arguments of his *Almighty Liberality?* Look every where about *Nature*, consider the whole Tenor of his *Providence*, survey all the Works and Actions of his *Hands*, and you shall find them all conspiring in that amiable Character the Psalmist gives of him, *Psal.* cxix. 68. *Thou art good, and thou dost good.* So that in relieving the Necessities of others we act the Part, and the best Part too of the *Almighty Father* of Beings; who sits at the upper End of the Table, and carves to his whole Creation. Hence S. *Gregory Nazian.* speaking of the Charitable Man, saith that he is τῷ ἀτυχοῦντι Θεὸς, τὸ ἔλεον τοῦ Θεοῦ μιμησάμενος, οὐδὲν γὰρ οὕτως ὡς τὸ εὐποιεῖν ἄνθρωπος ἔχει Θεοῦ· i.e. *A God to the unfortunate, imitating the Mercies of God: for Man hath in nothing so much of God, as in doing good*; which is doubtless the most *divine* and *Godlike* thing, that a Creature is capable of. What then can be more honourable, or more becoming a *Creature*, than to tread in the Footsteps of *God*, to transcribe *his* Nature and Actions, and be a kind of *Vice-God* in the World? Surely did we but understand and consider how *divinely magnificent* it is to *supply* the Necessities, and *contribute* to the Happiness of others; we should court

it as our *higheſt Preferment*, and bleſs God upon our bended Knees for deeming us worthy of ſuch an *illuſtrious employment*, and that among the numerous Bleſſings he hath heaped upon us, he hath vouchſafed to admit us to *ſhare* with himſelf in the *Glory* of *doing Good*.

And as the Example of *God* doth highly recommend to us relieving of the *poor* and *miſerable*, ſo alſo doth the Example of our *Saviour*. For it was for *this* that he left his Father's Boſom, and came down from Heaven into our Nature, that he might *relieve* a poor periſhing World, and reſcue it from Eternal Ruin. And what a *glorious* Recommendation of *Charity* is this, that the Son of God choſe rather to *do good* upon Earth, than to *reign* over Angels in Heaven? And while he was here, the ſole Employment he thought *worthy* of himſelf, was to *relieve* the Miſerable, to *feed* the Hungry, to *cure* the Blind and the Lame, to *reſtore* the Sick, to *inſtruct* the Ignorant, and *reclaim* the Rebellious. This was the *Drift* of all his Actions, this the *Subject* of his Miracles, and this the *Scope* of all his Doctrines: So that his whole *Life* was nothing elſe but a continued Train of *Beneficencies*; for the Apoſtle tells us in the 10*th*. of the *Act*. 38. that *he went about doing good*. Conſider this therefore, O thou *hard-hearted* Chriſtian, that ſtoppeſt thy Ears, againſt the poor Man's Cries! What would thy *bleſſed Lord* have done, had he been in *thy* Caſe and Circumſtances? Would *He*, who had ſo much *Compaſſion* on the Multitude, as to work a *Miracle* to feed them, have turned that miſerable Wretch away as thou doſt, without the leaſt Dram of *Comfort* and *Relief*? Would *He*, whoſe Heart and Hand

Hand was always *open* to the Poor and Miſerable, have deſpiſed the poor Man's Moans as *thou doſt*, or *ſhut* his Bowels of Compaſſion againſt him? Do but peruſe the Pattern of *his* Life, and ſcan over *his* whole Behaviour; and ſee if there be any one Action in all that great *Exemplar*, that doth not upbraid thee, and cry *Shame* upon thee for entitling thy *narrow*, *cruel* and *ſtingy* Self a *Diſciple* to ſuch a *merciful*, *generous* and *liberal* Maſter; and if ſo, learn for the future either to be ſo *honeſt* as to follow his Rule and Example, or elſe ſo *modeſt* as to diſclaim thy Relation to him.

III. Conſider that giving of *Alms* is a moſt *ſubſtantial* Expreſſion of our *Love* and *Gratitude* to God, and our Saviour. How much we are obliged to expreſs our *Gratitude* to God, for theſe our outward *Enjoyments* and *Abilities* to do good to others, is evident from hence; becauſe we *receive* them from him and do *hold* in vertue of his Donation. For to ſuppoſe our ſelves *independent Poſſeſſors* of them, is in effect to *deveſt God* of his Dominion, and to *ſtrip him* into an inſignificant Cypher, that only ſits above in the Heavens, like an Almighty *Sardanapalus*, with his Arms folded in his Boſom; and no further concerning himſelf in the Affairs of this lower World, than to look down from his Throne, and pleaſe himſelf to ſee Men ſcrambling for their ſeveral Shares of it. But if we ſuppoſe him, as we have infinite Reaſon to do, the *Almighty* Author, and *Supreme* Diſpoſer of all things; then we muſt acknowledge, that 'tis from *his* overflowing *Bounty* that we derive whatever we poſſeſs; that 'tis the Gold of *his* Mines that enriches us, the Crops of *his* Fields that feed us, the Fleeces

of *his* Beasts that cloath us, and that *every* Good Thing we enjoy is handed to us by the Ministry of *his* all-disposing *Providence*. And since we owe all to *his Bounty*, and in our greatest Flourish are but *his Almsmen* and *Pensioners*; how deeply are we obliged to return upon him in the Oblations of *Love* and *Thanksgiving*? And since *Love* and *Gratitude* consist either in the Affection of the *Mind*, or in the verbal *Signification* of it, or in the effectual *Performance* of good things to the Person whom we *thank* and *love*; this last is the most *compleat* and *substantial* Expression of the *Reality* of our Words and Affections. For though *Good-Will* is indeed the Root of *Love* and *Gratitude*; yet *that* lying under Ground and out of sight, we cannot conclude its Being and Life without *visible Fruits* of Beneficence to the Person whom we *thank* and *love*: And as for *good Words*, they are at best but the *Leaves* of Love and Gratitude; but 'tis *good Works* that are the real *Fruits* of them, by which their *Sincerity* is demonstrated. For as no Man doth ever impress a *false* Stamp upon the *finest* Metal, so *costly* Thanks and Love are seldom *counterfeit*. It is to decline spending their *Goods*, or their *Pains*, that Men do so often *forge* and *feign*, pretending to make up in *wishing* well the Defects of *doing* so, and paying down *Words* instead of *Things*: But where *Works* are wanting, there is no *Expression* of our Love or Gratitude can either be *real* in it self, or *acceptable* to God. So that we may spare our *Breath*, if we keep back our *Substance*; for our *close* Hand gives the lye to our *full* Mouth, and all our *verbal Praises* of God, when we will part with nothing for his sake, are only so

many

many *empty Complements*, and *down-Right Mockeries*. But then do our Love and Gratitude to God diſcover their *Reality*, when it appears by our *Actions* that we think nothing too dear for him; when for *his* ſake who hath fed and clothed us and abundantly ſupplied *our* Neceſſities, we are ready upon all Opportunities to feed and cloath and ſupply the Neceſſities of *others*. And can we think any Thing *too dear*, by which we may expreſs our Gratitude to *Him*, upon whoſe overflowing Bounty we depend for *every Bleſſing* we have, or hope for; who hath provided not only this *Temporal* World for our *Bodies*, but alſo an *Eternal* Heaven for our *Souls*; and hath ſent his *Son* to us from his own Boſom to tread out our way to it, and conduct us thither; Or can we think any Thanks *too coſtly* for that *bleſſed Son*, who never grudged to come down from Heaven into this Vale of Miſeries, and pour out his *Blood* for our ſakes? Was it not much harder for Him to part with *Heaven*, than 'tis for you to part with a little *Money*? And can you think it much to beſtow an *Alms* for *his* ſake, who never grudged to lay down his *Life* for *yours*? This is the Argument of the Apoſtle, 2 *Cor.* viii. 9. *For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.*

IV. Conſider that giving of *Alms* charges an *high Obligation* to us, upon the Accounts of *God* and our *Saviour*. For *God* lends the poor Man his *Name*, and allows him to crave our Succours for *his* ſake; He gives him *Credit* from *himſelf* to *us* for what he ſtands in need of, and bids him charge what he receives upon *his own* Account, permitting

permitting to reckon Himself *obliged* thereby, and to write Him down our *Debtor*. So that when we stop our Ears to the Cries of the *Poor*, he reckons *himself* repulsed by us, and interprets it as a rude Affront offered to his *own Person*, it being offered to one that bears his *Name*, and wears his *Livery*. For the *poor Man's* Rags are the Badges of his Relation to *God*, and his *Wants* are the Mouths by which *God* himself intreats our Relief, and Succour; assuring us that he will reckon it to our selves, and accept it as kindly at our hands as if we had relieved Him in *his own* Person. *For he that hath pity upon the poor*, (saith the Wise Man) *lendeth unto the Lord*, Prov. xix. 17. in which one Sentence methinks there is more Rhetorick, than in a whole Library of Sermons: And surely did we but understand, and consider it in its full *Emphasis*, we should not need such Volumes of Instructions, but might easily learn to be charitable by an *Epitome*, 'O blessed God! that thou should'st 'own thy self my Debtor, only for repaying thee a 'Part of what thou hast lent me, and of what is 'still thine own by an unalienable Propriety; that 'thou who art the great Landlord of the World, 'should'st thus acknowledge thy self indebted to 'thy poor Tenant, for paying thee a small Quit-'rent, a Pepper-corn of Homage for what I hold 'in thy Right, and by thy Bounty! And yet thus it is, he *lends* us our Estates, and then writes himself our *Debtor*, for that small Part which we *repay* him in Works of *Piety* and *Charity*. And as God puts our Alms to his own account, so doth our Saviour also: For so, *Matth.* xxv. 40. *In as much* (says he) *as ye have done it unto*

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one of the least of these my brethren, ye have done it unto me; that is, I account my self obliged by it, and do receive it at your hands with the same *Kindness* and *Acceptance*, as if you had been with me in my state of Humiliation, and shewed me all this Mercy in my *own Person*. And when both *God* and my *Saviour* do send a poor Wretch to me in *their* own *Name*, and *Person*, and desire me for *their* sakes and upon *their* Accounts to relieve him; Can I be either so *ungrateful* to *them*, to whom I am indebted for all that I have or do hope for, or so *wanting* to my own *Interest*, as to *neglect* so fair an Opportunity of making them some *Return* of their Favours, and thereby *obliging* them to heap more Favours upon me? For when in giving to the Poor I give to *God* and my *Saviour*, what glorious *Compensations* may I expect from such *kind* and *liberal* Pay-Masters? *he that soweth bountifully shall reap bountifully* says the Apostle, speaking of *Alms*, 2 Cor. ix. 6. for he sows in the richest Soil, in the fruitful Hands of *God*, and his *Saviour*; where the Seed being nourished with *infinite Bounty* never fails to increase and multiply a thousand-fold. *For God is not unrighteous, to forget your work and labour of love which ye have shewed towards his name, in that ye have ministred to the Saints and do minister*, Heb. vi. 10. Though he may sometimes *defer*, yet he never *forgets* to return a charitable Work: So that you may *safely* reckon upon it, that so much as you have bestowed in Works of Charity, so much with vast *Increase* and *Interest* you have *secured* to you in the Hands of *God*; who will either return it to you hither in *Temporal* Blessings, or, which is a thousand times better, repay it to you with

with infinite Intereſt in the weight of your *Eternal* Crown. For ſo our Saviour promiſes the young Man, that if he would *give* what he had to the *poor*, he ſhould have *treaſure in heaven*, Matth. xix. 21. So that by giving *Alms* we make Earth tributary to Heaven, and in a nobler ſenſe than the new Syſtem of *Aſtronomy* teaches, advance it into a *Celeſtial* Body; and conſequently enrich not only our *Selves*, but our *Wealth* too, by thus *tranſmitting* it to Heaven before us, as it were by *Bills* of Exchange, to be repaid us when we come there in an *everlaſting Treaſure* of Happineſs. And when by relieving the *poor Man's* needs, we may thus tranſmute our *Droſs* into *Gold*, and, which is more, our *periſhing* Gold into *immortal* Glory, What Man in his Wits would refuſe any fair Opportunity of making ſuch a *bleſſed Exchange?*

CHAP. IV.

Of the Eternal Reaſons and Grounds of Mercy.

HAving ſhewn at large what *Mercy* is, and to what particular *Duties* it extends, I ſhall now proceed to the ſecond thing, *viz.* the *Eternal Reaſons* upon which it is founded and rendred *morally Good.* Which I ſhall reduce to theſe five Particulars;

Firſt, The Suitableneſs of it to the *Nature* of *God:*

Secondly, The Convenience of it with the *Frame* and *Conſtitution* of *Humane Nature:*

Thirdly,

Thirdly, The *near* and *intimate Relation* of those Persons to us upon whom our Mercy is to be exercised:

Fourthly, The *Equitableness* of it to *our own* State and Circumstances;

Fifthly, The *Necessity* of it to the tolerable Well-being of *Humane Society*.

I. One eternal Reason upon which *Mercy* is founded and render'd *morally Good*, is the Suitableness of it to the *Nature of God*, which abounding as it doth with all the possible Kinds and Degrees of *Perfection*, is an *infinitely full* and *everlasting* Fountain of Happiness to *it self*; so that it cannot wish for any Kind, or any Degree of *Blessedness* beyond the Enjoyment of *it self*, and those infinite Complacencies it takes in its *own* essential *Beauties* and *Perfections*. And having such an *inexhaustible* Treasure of Happiness within *it self*, it can have no *Need* of, or *Dependance* upon any thing *without* it; nor consequently be liable to any temptation to oppress, or render others miserable, either for the *Security*, or *Augmentation* of its own Revenues: And as he who is *infinitely happy* can have no Temptation to render others *miserable*, so his own *Happiness* cannot but incline him to render the miserable *happy*. For so from a Natural Principle of *Self-Love* every Being stands inclined to beget, and propagate its own *Likeness*; and consequently every Being that is *happy* cannot but be inclined to make *others* so, so far as it consists with its own Interest. Since therefore *God* is not only happy in *himself*, but so securely happy as that he can contribute what he pleases to the Happiness of *others* without any Prejudice to his own; his own *Self-Love*, must

must necessarily incline him to beget his own *Likeness* on his Creatures, and so *propagate* his Happiness through the World. And being thus inclined by his own *Self-Love* to transform all other Beings into his *Likeness*, that is, to make them happy as he is happy; he must needs be tenderly affected with the Miseries of his Creatures, and immutably inclined, so far as it is just and wise, to *succour* and *relieve* and render them *happy*. Thus *Mercy*, you see, which is a Good Will to the Miserable, doth most necessarily result from God's own *Self-Love*; and consequently is an inseparable *Principle* of his *Nature*: And accordingly God proclaims himself to *Moses*, Exod. xxxiv. 6, 7. *The Lord, the Lord God merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions*: And hence his Mercy is said to be *everlasting*, Psal. c. 5. and to be *from everlasting*, Psal. ciii. 17. and to *endure for ever*, Psal. cvi. 1. and he is said to be *rich in mercy*, Ephes. ii. 4. and is stiled *the God of all Grace*, 1 Pet. v. 10. and the *Father of Mercies*, 2 Cor. i. 3. Now the *Nature* of God is the supreme *Example*, and *Pattern* of all Rational Natures; and so far forth as *ours* do swerve and deflect from *his*, they are maimed and imperfect. For his *Will* is our *Law*, not merely because 'tis his Will, but because it is over-ruled by the *infinite Perfections* of his Nature, by his Wisdom and Justice, his Mercy and Goodness; which if upon an *impossible* Supposition, he should will contrary to, *that* Will would be *no* Law, *i. e.* it would have no force upon our Consciences to oblige us to obey it. So that the supreme Law is the *Nature* of *God*, by which his Will *is*, and all other Wills *ought* to be concluded

concluded and determined; and whatſoever we diſcover in *his* Nature either by *Reaſon*, or *Revelation*, that is communicable to *ours*, we ought to follow and imitate it as our Soveraign *Pattern* and *Exemplar*. Since therefore both *Reaſon* and *Revelation* do ſo plainly diſcover a moſt *merciful* Inclination in the *Nature* of God; this is an everlaſting Reaſon why we ſhould be mereiful: And this is the Reaſon our Saviour urges Luk. vi. 36. *be ye merciful as your Father alſo is merciful*; that is, Let it be ſeen that you are the *Children* of God, by your participation of his *Nature*, which is infinitely *benevolent* to the Miſerable; for there is nothing ſinks you farther from God, or renders you more *unlike* him, than a *cruel* and *unmerciful* Temper: 'Tis this that blackens and deforms your Souls, that wreaths and diſtorts them into a *contrary* Figure to the moſt amiable *Nature* of the Father of Spirits. For as the higheſt Perfection is the *Nature* of *God*, and that is a moſt *merciful* one; ſo the loweſt Imperfection is the *Nature* of *Devils*, and that is a moſt *cruel* one: And therefore as by *Mercy* we incline towards the Nature of *God*, which is the *Landmark* we ought to follow; ſo by *Cruelty* we decline towards the Nature of *Devils*, which is the *Seamark* we ought to avoid.

II. Another eternal Reaſon upon which *Mercy* is founded and rendred *morally Good*, is the Convenience of it with the *Frame* and *Conſtitution* of *Humane Nature*; in which the wiſe Author of Nature hath implanted a *natural Sympathy* between thoſe that partake of it, in each others Pains and Pleaſures. So that though the *Humane Nature* be largely *diffuſed* and *ſpread* through infinite *Numbers* of

of Individuals, which by vaſt diſtances of Time and Place are ſeparated from one another; yet as if it were but all one *common* Soul, operating in *ſeveral* Bodies in *ſeveral* Times and Places, it feels almoſt in every *one* Body, what it enjoys, or ſuffers in every *other*; and whether it be pleaſed, or offended in *one* Individual, is pleaſed or offended in them *all*: And though the Senſe be *quickeſt* in that Individual Part, or Member of Humane Nature, upon which the *Pain* or *Pleaſure* ſtrikes immediately; yet all the *reſt* how diſtant ſoever in Time or Place, as ſoon as they have *notice* of it, are ſenſibly *touched* and *affected* with it. For thus when we read, or hear of the Calamities of *other* Men, our Bowels yearn by a *natural Sympathy*, though they are never ſo diſtant from us, and are no otherwiſe related to us than as they *partake* of our *Natures*; and though they are long ſince dead, and out of the reach of any Aſſiſtance, yet their Miſeries without any Motives of *Reaſon* or Diſcourſe ſtrike us into a ſoft *Compaſſion*; yea though we know the Calamities which we read or hear of, to be nothing but *Romantick* Fictions, yet the very *Imagination* of them is ready to melt us into Tears in deſpite of our *Will* and our *Reaſon*. Nor is this viſible only in Perſons that are *adult*, but even in little *Children*; who as ſoon as they are capable of taking notice of things, do without any *Reaſon* expreſs themſelves pained and afflicted with the diſſembled *Griefs* and *Sufferings* of thoſe that attend them. All which are moſt evident Inſtances of that general *Sympathy*, which naturally intercedes between all Men; ſince we can neither ſee, nor hear of, nor imagine *anothers Miſeries*, without being touched with a ſenſible *Pain* and *Affliction*. with

Againſt which I know no other Objection can be urged but this; that there are ſundry Inſtances of Men, who ſeem to have arrived to that degree of *Cruelty*, as to take Pleaſure in afflicting *others*; and are ſo far from *Sympathizing* with their Pains, that they rather ſeem to be *recreated* with them. To which I ſhall only anſwer theſe two things: Firſt, That *that* Delight which ſome Men take in plaguing and afflicting *others*, proceeds not from their *natural Temper*, but is rather to be attributed to ſome violent *Effervency*, and *Tranſport* of their Nature; ſuch as are outragious *Anger*, or deep and inveterate *Revenge*; under both which Nature is *diſcompoſed* and *diſordered*, and chafed into a *preternatural Ferment*: And accordingly when it is cooled again, and reduced to a *compoſed* Temper, inſtead of *rejoycing* in the Miſchiefs it hath done, it uſually *bewales* and *laments* them, and reflects upon them with a great deal of *Horror* and *Remorſe*. Which is a plain Argument, that Humane Nature in it ſelf is very *tender* and *compaſſionate*, how much ſoever it may be *accidentally* tranſported, by unnatural Paſſion ſuperinduced upon it. Secondly, Suppoſe what is objected be true, that there are ſome Natures ſo *cankered*, and *Diaboliz'd*, as to be really *pleaſed* with the Pains and Miſeries of *others*; the Inſtances of this kind are ſo *few*, that they are only ſo many *Exceptions* to a *General Rule*; and therefore ought rather to be looked *upon* as ſo many *Monſters* of Men than as the Standards of *Humane Nature*. For as we do not look upon it as *natural* to Men to be born without Hands or Feet, though there have been Inſtances of ſuch *monſtrous* and *unnatural* Births; ſo neither ought

we to think it *natural* to Men to be *cruel* and *unmerciful*, because of a *few* Devils in Humane Shape, that have pulled out their own Bowels of *Compassion*. If we would understand what is *humane* and *natural*, we must take our Measures from those who in all other cases do live most conformably to the *Laws* of *Nature*; and to be sure the more *regular* Mens Natures are, the more you will find them abounding with Pity and *Compassion*. For hence it is that *Mercy* and *Compassion* are called *Good Nature* and *Humanity*, and their contraries *Ill Nature* and *Inhumanity*, because as the former are inseparable Properties of *well-formed* and *regulated* Natures; so the latter are such hideous *Deformities* of Nature, as do in effect devest us of our *Manhood*, and render us a kind of *Monsters* among Men. By all which it is evident, that the great Creator hath framed and composed our Nature to *Mercy* and implanted in it a *tender Sympathy* and *fellowfeeling* of each others Miseries; by which, as by a Voice from Heaven, he doth eternally call upon us to let out these our *natural* Compassions into *Acts* of *Mercy* towards one another. For the Voice of *Nature* is a genuine *Echo*, and Repetition of the Voice of *God*; who, by creating in us such a tender *Sympathy* with one another, doth most expressly signifie, that it is his Will that we should mutually *succour* and *relieve* each other. For to what other end should he create in me such a *Feeling* of my Brother's miseries, but only to provoke me by it to *ease* and *succour* him? why should he cause me to *partake*, as I do, of other Mens *Pains* and *Pleasures*, but to excite me thereby to use my best endeavour to *assuage* their *Pains*, and *advance* their *Pleasures*?

Pleaſures? Since therefore the *God* of Nature hath made my *Neighbour's* Miſery *my* Pain, and *his* Content *my* Pleaſure; and by the indiſſoluble Bands of mutual *Sympathy* hath linked our Fortunes and Affections together, ſo that 'tis for my *own* Eaſe to eaſe *him*, and for my *own* Pleaſure to pleaſe *him*; this is an eternal and immutable Reaſon, why I ſhould be *merciful* to him.

III. Another *eternal Reaſon* upon which *Mercy* is founded, and by which it is conſtituted *morally Good*, is the near and intimate *Relation* of thoſe Perſons to us, upon whom our *Mercy* is to be exerciſed. For there is between Men, and Men a moſt intimate *Kindred* and *Relation*; as being all derived from one *common Root*, whoſe prolifick Sap hath ſprouted into infinite Branches, which, like the Boughs of *Nebuchadnezzar's* Tree, have ſpread themſelves to all the ends of the Earth. And as we are all Children of the *ſame Parents*, and conſequently *Brethren* by Nature; ſo we do all Communicate of the *ſame Nature*, as being compounded of the ſame *Materials*, and animated with the ſame *forms*, having all the *ſame* Faculties, Inclinations, Appetites and Affections; and being only ſo many ſeveral *Copies*, tranſcribed from the ſame *Original*: and there is no other *Difference* between us, but what is made by things that are *extrinſick* and *accidental* to our Natures. So that in ſhort we are *all* but *one*, and the *ſame* Subſtance, attired in a diverſe Garb of *Circumſtances*, divided into ſeveral *Times* and *Places*, and diverſify'd by the little *accidents* of Colour and Stature, Figure and Proportions: in all which perhaps within a little while we ſhall *differ* as much from our *ſelves*, as we do now

from *other* Men. For do but compare your ſelves in your *Youth*, or in your *Health*, or in your *Proſperity*, with your ſelves in your *Age*, or in your *Sickneſs*, or in your *Adverſity*; and you will find as much *Difference* between your *ſelves* and your *ſelves*; as you do now between your *ſelves* and *others*: ſo that in reality *other* Men are as much *you* now, as *you* are your *ſelves* in other Circumſtances; we being all the ſame in every *ſtable*, *eſſential* Ingredient of our Natures, and being only diverſified by ſuch *Accidents* from one another, as will in a little time diverſifie us from our ſelves. Thus the Apoſtle ſays, *Acts* xvii. 26. *He hath made of one blood*, that is, of one Nature, *all nations of men to dwell on the face of the earth.* There being therefore ſuch a cloſe conjunction, ſuch a ſtrict Union of *Natures* between Men and Men, ſo that every *other* Man is every other Man's *ſelf*, a few trifling Circumſtances excepted; this is an everlaſting Reaſon, why we ſhould treat *them* as we do our *ſelves*, with all Compaſſion and Humanity. For to commiſerate *one* who is my other *ſelf*, is that which I am obliged to by my own *Self-love*, which God hath made an eternal *Law* to my *Nature*: 'tis to feed a Member of my own *Body*, and nouriſh a Branch of my own *Root*; yea, 'tis to feed and ſuccour my own *Nature*, that is only individuate from mine by I know not what *Metaphyſical* Principle, and clothed in different *Accidents*, and *Circumſtances*. So that now the very ſame *Self-Love*, which doth ſo importunately inſtigate us upon all occaſions to redreſs our *own* miſeries, ought in all reaſon to provoke us to relieve and ſuccour *other* Men; ſince all the Miſeries *they* endure are the Miſeries of *our own* Nature: inſomuch

inſomuch that we run *their* Fortunes, and by a natural Communion are *Partakers* of *their* Pains and Pleaſures. For the *Humane Nature* which is common to *us* and *them*, endures the ſmart of their afflictions, and bleeds through every wound that is given them; ſo that by pouring into thoſe Wounds the Balſam of our *Mercy*, we do an Act of *kindneſs* to our *ſelves*, and wiſely conſult our *own* Preſervation. As on the contrary by dealing cruelly, and unmercifully by other Men, we do *affront* and *violate* our *own* Natures; and moſt unnaturally thwart that Principle of *ſelf-love*, which God hath implanted in us for our own Preſervation. For he whom thou treateſt with ſo much *Contempt* and *Cruelty* is thy own *ſelf* individuated into another Perſon; and wears thy *Nature* under other Circumſtances: he is Man of thy Manhood, Fleſh of thy Fleſh, and Bone of thy Bone; and *no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it*: *Eph.* v. 29. Wherefore thou canſt not deal cruelly by *him*, without wounding thy *ſelf* through his ſides, and committing an *unnatural Outrage* upon the *Humane Nature*, whereof he is equally *Partaker* with thee.

IV. Another *eternal Reaſon* upon which *Mercy* is founded, and rendered *morally Good*, is the *Equitableneſs* of it to our own State and Circumſtances: for no Man ever was, or ever can be ſo happy, as not to have *need* of *Mercy* for himſelf. The *beſt* of Men are *Sinners* before God, and for that are liable without a World of *Mercy* to be rendred miſerable for ever; and there are very *few* whoſe Converſations with Men have been ſo inoffenſive, as never to have merited *ſevere Retributions* at their Hands: and how *happy* and

prosperous soever a Man's outward State and Circumstances may be at *present*, he cannot be *secure*, but the next Turn of Affairs may tumble him headlong thence into *Wretchedness* and *Calamity*. Now since every Man *might* have been, or *may* be miserable, what can be more *just* or *equitable*, than that we should deal with *those* that are so, as we would be dealt by if *we* were so? Put the case then, as you may very reasonably do, that *You* were now as miserable as that *wretched* Creature is that craves your Succour and Relief; would not *you* desire Relief with the same *Importunity* that *he doth*? Doubtless you would; the Sense of *Misery*, and the Desire of *Mercy* being naturally inseparable: well, but why would *you* desire it? Why, *Because you are miserable*, you would say: and hath not *he* the same Reason to desire it of *you*? You may *want* what he *desires*, and if you should, you cannot deny but you should *desire* the *same*: and is there not all the Reason in the World, why you should *grant* him what you would *ask* for your self, if you were in his Circumstances, and he in yours? This therefore is eternally reasonable, that we should *give*, and *ask* by the same Measures; that we should *grant* that Succour to those that are miserable, which we should think fit to *ask* or *desire* of them, were We as *miserable* as They, and They as happy as We. For since we are all of us naturally *equal*, whatsoever is fit for *one*, must be fit for *another* in *equal* Circumstances. Either therefore it is not fit, that I should *desire* Relief *from* others when I am miserable, or else it is fit, that I should *grant* Relief *to* others when they are so: which if I refuse, I must condemn my self, either for being *unreasonable* in desiring Mercy when I

need

needs it, or for being *unjuſt* in denying Mercy when I am *aſked* it. I know, I may be miſerable my ſelf; and if ever I am, I know I cannot forbear deſiring *others* to ſuccour and relieve *me*: and can I blame them for deſiring that of *me*, which I could not forbear deſiring of *them*, were I in their Circumſtances, and *they* in *mine*? And yet of neceſſity I muſt either blame them for *deſiring* of *me* what they do, or blame my *ſelf* for *refuſing* them what *they* deſire; ſince whatſoever is *juſt* for them to deſire of *me*, is very fit and *reaſonable* for me to grant them: and if ever *I* ſhould happen to want *Relief*, with what Face can I *deſire*, or *expect* it, who am deaf and inexorable to the Wants of *others*? So that if I will *ſhew* no Mercy, I were beſt take heed that I never *need* any; for if I ſhould, it will be very *unreaſonable* for me to expect it; becauſe by my *unmerciful* Treatment of *others*, I have made a *Precedent* againſt my *ſelf*; againſt which it would be Impudence for me to plead for Mercy, either with God, or Men. With what Face can I ſupplicate for *Mercy* from the Hands of others, when I have ſo plainly declared by my *Actions*, that were I in their ſtead, and They in *mine*, I would never grant *them* what *I* ask for? And when my *Actions* do thus loudly deprecate the *Mercies* which I pray for, and enter ſuch an unanſwerable *Caveat* againſt my Claim and Pretence to them, it is but modeſt to let fall my Suit, and give up my Hope of *Mercy* for ever.

Fifthly and Laſtly, Another *eternal* Reaſon upon which *Mercy* is founded and rendred *morally Good*, is the Neceſſity of it to the tolerable Well-being of *Humane Societies*. That *God* is *good* and *merciful* to his Creatures, hath been ſufficiently demonſtrated

from the *infinite* Beatitude of his Nature; which being an *unbounded* Ocean of Bliss and Happiness to it *self*, must needs be abundantly communicative of Bliss and Happiness to *others*, according to the *Capacities* of their *Natures*. Since therefore *Humane Nature*, of all these sublunary Ones, contains the largest *Capacities* of Happiness; we may be sure that God not only *designs* its Welfare, but that he hath made all the *Provisions* for it that are necessary in order thereunto. Notwithstanding which, you see he hath at *present* exposed it to so many evil *Accidents*, and *Contingencies*; that unless those that are *happy* will take some care of the *miserable*, and we will all of us *mutually* succour and relieve one another, there is not a *sufficient Provision* made for our tolerable well-being in this World. Since therefore it is evident even from the *eternal Principles* of God's Nature, that he is infinitely *kind* and *benevolent* to us; and yet notwithstanding this, he hath placed us in a condition wherein we need *one another's* Mercy, and cannot be happy without it; it necessarily follows, that it is his Will and Pleasure that whereinsoever he hath left us unprovided, we should *mutually* provide for one another; and that our *own Mercy* should be instead of a *Counterpart* to supply those *Defects* and void *Spaces*, which his Providence hath left us in our present Happiness. For we being *free Agents*, God did not so provide for our Happiness as to *exclude* our own *Virtue* from having an hand in it; but hath only taken care so to dispose and order our Affairs, as that we may be happy; if we will *contribute* our *Part*, and behave our selves towards *him*, *our selves*, and *one another*, so as is most conducive to our *own*, and one

anothers

anothers Welfare. Since therefore he *deſigns* that *all* ſhould be happy, and in order thereunto, though he hath not actually *made* them ſo, yet hath fairly *provided* that all may be ſo; it is plain he hath left ſomething to be done on *our* Part, and expects we ſhould every one *contribute* what we are able towards every *other* Man's Happineſs. When therefore God places *another's Happineſs*, or any Degree of it within the Power of *my Mercy*; it is plain that it is with an Intent, I ſhould employ that *Power* to make him happy; and conſequently that if I *laviſh* out upon my own Pleaſures and Conveniencies that *Power* to relieve the *miſerable* with which he hath entruſted me, and ſo permit them to *continue* miſerable, I am an *unfaithful* Steward to *his* Truſt, and *reſponſible* to him for all *their* Miſeries. In ſhort, ſince God by the eternal *Bent* and *Inclination* of his Nature aims at, and intends our Happineſs; but yet hath put us into a condition, *wherein* without the *Aſſiſtance* of each others *Mercy* we cannot be tolerably happy; this is a plain Demonſtration, that it is *his Will* we ſhould *aſſiſt* and *further* his Intention, by being *merciful* to one another. Whilſt therefore God permits *Miſery* in one, that is an immutable Reaſon why he ſhould exact *Mercy* from another; ſince without that he can never obtain his *End*, which is the *Happineſs* of *all*. For as ſince by the Laws of *Generation* he hath ordered all Men to come into the World *weak* and *helpleſs*, and *unable* to provide for themſelves; he was bound in *Goodneſs* to oblige their Parents by a *natural* Love and Affection, to *nouriſh* and take *Care* of them, till they grow able to take Care for *themſelves*, that ſo they might not be utterly *abandoned*: ſo ſince he hath

thought

thought good to *expose* us here to so many *Miseries*, and *Calamities*; he stood obliged, by the *eternal Benignity* of his Nature, to oblige us by all the Bowels of *Mercy* to *succour* and *relieve* one another, till we are grown up to that *Perfection* of *Happiness* wherein we shall have no more need of Succour; that so at present we may not be left *destitute* and *forlorn*, but may find all that Relief in one another's *Mercy*, which is wanting to us in his *immediate Providence*. For 'tis for *wise* and *merciful* Ends that he permits us to be *miserable* here, to *correct* our Follies, and polish and *cultivate* our Nature, and *train* us up under a severe Discipline into a State of *Everlasting Happiness*; and therefore for the Redress of these *Miseries*, which for our *Good* he is fain to inflict upon us, it was *necessary* he should Consign us to the Protection of one another's *Mercy*; that so this for the *present* might be a Cordial to our *Griefs*, a Supply to our *Wants*, an Ease to our *Oppressions*, and a Sanctuary to our *Calamities*; till *Misery* hath effected the gracious *End* she designed it for, and then he will *release* our *Mercy* from its Work, and permit it to enjoy an *Everlasting Sabbath*. But so long as he thinks fit to *continue* us in this state of *Misery*, his own *Benignity* will oblige *him* to oblige *us* to *assist* and *comfort* one another, by the *mutual* Exercise of our *Mercy*; that so being instead of *Gods* to one another, we may not be utterly *abandoned* to Wretchedness; but by *mutually succouring* each other might all of us be tolerably happy: which we should all of us most certainly be, were we but so *benign* and *merciful* to one another, as he *expects* and *requires*.

CHAP.

CHAP. I.

Of the Nature of Mortification.

GOD having made us *free* Agents, and planted in our Natures an uncontroulable *Liberty of Choice*; in Wiſdom he hath ſo ordered and diſpoſed things, that as we cannot be *Miſerable* unleſs we *will*, ſo neither ſhall we be *happy* whether we *will*, or *no*. For as his *Goodneſs* would not ſuffer him to make us neceſſarily *miſerable*, ſo neither would his *Wiſdom* permit him to entail our *Happineſs* on our Natures, and make it inſeparable to our Beings; for ſhould he have done ſo, he muſt have altered the *Laws* of his own *wiſe Creation*, and made thoſe Beings to act *neceſſarily*, which he made to act *freely*. For *Happineſs* is the *End* of all our Actions; and therefore ſhould God have made that *neceſſary* to us, he muſt have made us to act towards it with the ſame *Neceſſity* as inanimate Bodies do towards their proper Center; and conſequently there would have been no ſuch thing, as a *free Agent* in the lower World. That we may always act therefore according to the Condition, and Frame of a *free Nature*, the Foundations of all our *Happineſs* and *Miſery* are laid in the *right Uſe*, or *Abuſe* of our *Liberty*; and do immediately ſpring out of the *Wiſdom*, or *Folly* of our own *Choices*: So that if we chuſe *wiſely* according to the Laws of *Virtue* and right *Reaſon*, we do thereby advance towards that *happy* and *heavenly* State we

were

were created for: as on the contrary, if we chuſe *fooliſhly* according to the raſh Counſels of our own *vicious Appetites* and *ſenſual Inclinations*, we thereby ſink our ſelves deeper and deeper towards the Abyſs of endleſs and inconceivable *Miſery*. For ſuch is the frame and Conſtitution of our *Natures*, that we cannot be *good* and *miſerable*, nor *vicious* and *happy*: and accordingly the Apoſtle ſets before us the inevitable Fate of our own Actions, *Rom.* viii. 13. *If ye live after the fleſh, ye ſhall die; but if ye through the ſpirit do mortifie the deeds of the body, ye ſhall live.*

What theſe *Deeds* of the *Fleſh*, or *Body* are, the Apoſtle tells us, *Gal.* v. 19, 20, 21. *The works of the fleſh are manifeſt, which are theſe; adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like; and they which do ſuch things, ſhall not inherit the kingdom of God.* This is the *Muſter-roll* of that formidable Army of Wickedneſſes, with which we are to engage, and which we muſt vanquiſh, or periſh for ever. *If ye mortifie the deeds of the body, ye ſhall live*; *i. e.* if ye kill and deſtroy them, if ye wholly *ceaſe* from them, both as to the *outward* Act of them, and the inward Appetite and Inclination towards them: For *Mortification* doth not only conſiſt in a formal Abſtinence from the *outward* Acts of Sin, or a ſuperficial Skinning over the Orifice of its Wounds; but ſearches to the very bottom of that putrid Core *within*, and eats out the *inward Corruption*, from whence thoſe outward Bliſters ariſe: It purges the *Heart* as well as the *Hands*, and drains thoſe *impure Inclinations*, which are the *Springs* of all Impiety and Wickedneſs. But

But to handle this Subject more particularly, I ſhall do theſe three things;

Firſt, Shew wherein *Mortification* conſiſts.

Secondly, What are the Proper *Inſtruments* of it.

Thirdly, What are the moſt prevailing *Motives* of it.

I. Wherein doth *Mortification* conſiſt? I anſwer in theſe three Things. 1. In *Abſtinence* from the *outward* Acts of Sin. 2. In not *conſenting* unto *any* Sin. 3. In a *conſtant Endeavour* to extinguiſh our *involuntary* Sins.

1. *Mortification* requires *Abſtinence* from the *outward* Acts of Sin: For it is Impoſſible that any Man ſhould mortifie his Luſts, while he indulges himſelf in the free *Practice* of them; becauſe *Practice* is the Fuel that *foments* and *feeds* the inward vicious *Inclinations*, and both *pampers* and *enrages* the luſtful *Appetites* of the Soul. For that *Delight* which we reap from acting our own Concupiſcences, doth but *increaſe* and *provoke* them; it being *natural* to Men, when they have been *pleaſed* with any Action, to be more vehemently inclined to *repeat* it; the *Delight* which they found in the former Enjoyment *provoking* their Deſires to enjoy it again. So that we may as well hope to put out a *Fire* by a continual feeding it with *Fuel*, and blowing it into *Flame*; as to mortifie a *Luſt*, whilſt by our continued *practiſing* it we *nurſe* and *cheriſh* it, and do at once *both feed* and *irritate* its Flames. If therefore we would ever *mortifie* the Luſts of the Fleſh, we muſt ſtrictly *reſtrain* our ſelves from all *outward* Acts of them: For whilſt we indulge our ſelves in *theſe*, we feed our Diſeaſe, and pamper our bad

bad *Inclinations* into vicious *Habits*, and our vicious *Habits* into sinful *necessities*.

II. Mortification consists in the Dissent of our *Wills* from all *sinful* Proposals. 'Tis no piece of *Mortification* for a Man to abstain only from the *outward* Acts of Sin, if in the mean time his *Will* is so far *consenting* to it, as that he would practise it, were it not for some intervening *hindrances*, or for *want* of a fair *Opportunity*. For in the Eye of *God*, to which our inmost *Thoughts* and *Purposes* are all open and unmasked, the *Will* to Sin is the *Sin* that is willed, though it should never proceed into *Action*: With Him it is *Acted* as soon as it is *conceived*, and it is *conceived* as soon as ever it is thought of with *Consent*: It *grows* in the *Delight* we take in the *Speculation* of it, but is *ripened* in the Resolution of *committing* it. For when once we are *resolved* upon it, our *Heart* hath done its utmost towards it; and so our *consenting* to it makes it *perfect* Sin, though it should never break out into *Action*. So that 'tis Nonsense to talk of *mortifying* our Sin, while it hath the Consent of our *Wills*; for though it is more *dangerous* in the *Action*, and approaches nearer to a *Habit*, because the Consent *continues* all the while we commit it, and is *confirmed* by the *Pleasure* we reap in the Commission; yet still it is *Sin*, though it is only *consented* to; and it lives in the *Purpose*, though it breaths not out into the *Practice*. Our Enemy is not conquered, when it is only shut up within its Holds; and it doth but fortify it self *within*, while it wants Opportunities to sally out into *Action*. If we do not sin, only because we *cannot*, or because we want *Opportunity*, we are but *Devils* in *Chains*; and are never the less

leſs *guilty*, becauſe we *cannot* do as much Miſchief as we *would*: For he that *would* ſin if he *could*, hath ſinned *already* as far as he is *able*; and ſo is every whit as *criminal* in the Account of God, as he that doth ſin when he *can*. The *Mortification* of our Luſts therefore doth neceſſarily imply the withdrawing the *Conſent* of our *Wills* from them, and the final divorcing them from the Embraces of our *Choice*; for while they enjoy our *Conſent*, they *live* in us, and *rule* us, though they ſhould never have the Opportunity to come abroad into our Practice.

III. Mortification conſiſts in a *conſtant endeavour* to ſubdue our *involuntary* Appetites and Inclinations to ſin. It is not ſufficient that we do not *practiſe* ſin, nor *conſent* to the Practice of it; but we muſt make it our *conſtant Endeavour* to wean, and abſtract our ſelves from thoſe *evil Tendencies* and *Inclinations*, which we have contracted by our former Sins: For though theſe *Inclinations* remaining in us are no farther our *Sin*, than we do *yield* and *conſent* to them; yet while we patiently *harbour* them within our Boſoms, and do not honeſtly endeavour to *ſmother* and *extinguiſh* them, they are *choſen* and *voluntary*; and have the very *Bane* and *Formality* of Sin in them. Though we ſhould be diſabled from *Acts* of *Adultery*, yet while we retain with *Delight* our *Inclinations* towards it, and quietly *pleaſe* our ſelves in the fantaſtick Joys of it; while we freely entertain its *lewd* and *filthy Ideas*, and ſuffer them to walk to and fro upon the Stage of our *Fancies* without *Check* or *Controul*, we are ſtill *adulterous* in the ſight of *God*, to whom our Luſt is as obvious within the *Cloſet* of our Minds, as upon the *Theatre* of our Practice. We

muſt

muſt not think therefore that our Sin is *mortified*, becauſe we neither *practiſe* nor *conſent* to the Practice of it; for while we have any *Inclinations* to ſin remaining in us, we muſt endeavour to *ſubdue* and *conquer* them. If we do not; we have only forced our Enemy into his laſt Retreat, where by our own *Neglect* we give him Opportunity to rally and reinforce himſelf againſt us: For our Sin ſtill lives in our *Inclination* to ſin, and will ſoon, if it be not beaten thence, recover its broken Forces, and grow as formidable as ever. 'Tis true, he that doth not *conſent* to his own evil Appetites, but conſtantly *denies* them thoſe *vicious Gratifications* which they crave, takes an infallible Courſe to *ſtarve* and *deſtroy* them: For as *theſe* were firſt raiſed in us, and afterwards nouriſhed into Nature by our vicious *Practices*; ſo by refuſing to practice thoſe Sins which they incline us to, and by practiſing the *contrary Virtues*, we ſhall by degrees *abate* the Strength and Vigour of them: And as *they* decay, ſo *holy Inclinations* will ſpring up in their room: which being *heightned* and made *intenſe* by a conſtant Practice of *Holineſs*, will by degrees *expel* theſe our *vicious Inclinations*, and grow into *Nature* and *Habit*. But meerly to abſtain from the *outward* Acts of Sin, is a *tedious* way of mortifying our *inward* Inclinations towards it; for *vicious Appetites* will live a great while, even upon *innocent Gratifications*. Though we ſhould be *drunk* no more, yet if we indulge our ſelves the *utmoſt Liberties* of Sobriety, that will *continue* our Appetite to *Intemperance*: Though we ſhould abſtain from all *outward* Acts of *Laſciviouſneſs*, yet unleſs we *deny* our ſelves ſome of the *lawful* Pleaſures of the Body, theſe will *foment* our

our wanton *Inclinations*: Though we ſhould not ſuffer our *Rage* and *Spite* and *Malice* to expreſs themſelves in any prohibited *Actions*; yet if we allow our ſelves even in *lawful* Anger, and *juſt* Reſentments of Injuries, this will for a great while *preſerve* and keep *alive* our moſt black and deviliſh *Propenſions*. And beſides that, this way of *abſtaining* meerly from Sin will make the buſineſs of Mortification *tedious*, it is alſo full of *Hazard* and *Difficulty*: For he that only *abſtains* from Sin, and *gratifies* his Inclinations as far as *lawfully* he may, is every moment in *danger* of exceeding the Line that parts the *utmoſt* of what is *lawful* from the *nearmoſt* of what is *ſinful*. For *Inclination*, like all other Motions, is always *ſwifteſt* when it is neareſt its *Center*; and when once it is within the *Reach* and *Attraction* of its *beloved* Vice, then it hurries towards it with *Fury* and *Impatience*; inſomuch that many times our *Conſcience* proves too *weak* to ſtop the courſe of its *impetuous* Motions: And then when once it hath *taſted* the forbidden Pleaſure of its Sin, it immediately *recovers* all its *impaired Strength*, and many times grows *more fell* and *outragious* than ever; and ſo the Ground we *got* in a Month's *Abſtinence* from our Sin, we loſe again in a Moment's *Enjoying* it; by which means the Work of *Mortification* becomes extremely *difficult* and *hazardous*. Wherefore if ever we mean to *conquer* our *bad Inclinations*, we muſt not only *abſtain* from the *Sins* we are inclined to, but alſo from the *Occaſions* of them. If it be *Senſuality* we muſt ſtarve it out by prudent *Faſting* and *Abſtinence*; if *Deviliſhneſs*, we muſt force it out by *thwarting* and *contradicting* it in the courſe of our Practice, and keep

it at the greatest *distance* from it: For *evil Inclinations* are not to be mortify'd without *Force* and *Violence*, and like *crooked* Staves, the speediest way to make them *strait*, is to keep them bent for a while the *contrary* way. This therefore is implied in our honest *Endeavour* to *mortifie* our *involuntary Inclinations* to sin, that we do not only forbear the *sin* it self, but avoid the *Occasions* that lead to it; and *deny* our selves those *lawful* Liberties, which do nearly approach it, and set us upon the brink of it. And thus you see wherein *Mortification* consists, namely in abstaining from the *outward Act*, and *inward Consent* to sin, and in a *constant Endeavour* to mortifie those *involuntary Inclinations* to sin, which we have contracted in any former Course of wilful sinning.

CHAP. II.

Of the Means, *and* Instruments *of* Mortification.

HAving explained wherein *Mortification* consists, I proceed in the next place to consider what are the *Means* and *Instruments* of it: And these are chiefly these Six;

First, *Faith.*
Secondly, *Consideration.*
Thirdly, *Resolution.*
Fourthly, *Discipline.*
Fifthly, *Frequent receiving of the Sacrament.*
Sixthly,

Sixthly, *Conſtant Prayer.*

I. *Faith*, or a thorough *Belief* of the Truth of our *Religion*; which will furniſh us with ſuch *Arguments* againſt our *Luſts*, as all the *Temptations* they can muſter up will never be able to *reſiſt*. Hence S. *John* tells us, that *This is the victory that overcometh the world even our faith.* 1. Ep. v. 4. where by the *World* we are to underſtand all thoſe *Temptations* to ſin, that do ariſe from theſe outward worldly Objects wherewithal we are here ſurrounded. *Faith* therefore muſt needs be a mighty *Inſtrument* of *mortifying* our Sins, it being the *Victory* whereby we overcome all the *Temptations* to them: And indeed a firm *Belief* of the mighty Arguments of *Chriſtianity* is in it ſelf ſuch an *efficacious Means* to diſſuade us from ſinning, that one would think it were impoſſible for the moſt *bold* and *reſolute* Sinner to *withſtand* it. For who but a *mad* Man would proſtitute himſelf to the *Charms* and *Flatteries* of a baſe *Luſt*, that believes that *Promiſe* which propoſes a Heaven of *immortal Joys* to diſſuade him from it? Who would be *frighted* into any Sin by the moſt amazing *Danger* that can threaten, or befal him, that credits that *Threat* which denounces a Hell of *endleſs* and *intolerable Woes* againſt every wilful Tranſgreſſion? Did we but *believe*, that it coſt the Son of God his deareſt Blood to *redeem* us from our Sins; how could we be ſo *diſingenuous* to our beſt *Friend*, as to *harbour* thoſe Luſts that were *his Murderers*, and which he *abhors* more than the *Spear* that pierced his Side, or the *Nails* that gored his Hands and Feet? Yea, how could we be ſo *fool-hardy* as to *dally* with thoſe Sins, which are ſo infinitely *odious* unto *God*, that he would not be *atoned*

for them by any *meaner* Sacrifice than the *Blood* of his *own* Son? In a word, did we but *believe*, that we muſt all *appear* before the Judgment-Seat of Chriſt, to give a *ſtrict Account* for whatſoever we have done in the Fleſh; What *Temptation* could there be great enough to balance our Fear of that *dreadful* Tribunal? Doubtleſs, did we but heartily *believe* our Holy *Religion*, there is nothing in all the World would be ſo *terrible* as *Sin* to us; the mighty Arguments of the *Goſpel* would ſo *over-awe* us, that we ſhould not be able to think of it without *Horrour* and *Amazement*; the very *Sight* of it would ſcare us like an *Apparition*, and cauſe us to run away from it in as great a *Fright*, as if the Devil himſelf were at our heels. For, Lord! can I be ſo ſtupid, as to hug my *Luſts*, while I *believe* that I ſhall rue for it to all *Eternity*? Can I be ſo ſenſleſs of my own *Intereſt*, as to treat and entertain thoſe *Vices*, which I verily *believe* will rob me of all that an *everlaſting Heaven* means? No, no; Did I but *believe* the Propoſitions of the *Goſpel*, doubtleſs I ſhould ſooner truſt my *Body* among ravenous *Cannibals*, than my *Soul* among my *Sins*; and think my ſelf much ſafer among *Vipers* and *Scorpions*, than in the Embraces of my *Luſts*; which whilſt they wrap themſelves in *amorous* Folds about me, *ſting* me with an everlaſting *Venom*. But our Miſery is, that we are moſt of us *Chriſtians* by *chance*; and have taken up our *Religion* upon *truſt*, without ever ſatisfying our ſelves of its *Credibility*, or troubling our ſelves to enquire *why* or *wherefore*, we profeſs it: So that though perhaps we do not abſolutely *disbelieve*, yet neither can we be properly ſaid to *believe* it; it being a matter

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we never troubled our ſelves about, ſo as to *enquire* whether it be *true* or *falſe*; and therefore it is no great wonder, that it hath ſo *little Effect* upon us. For how can it be expected, that we ſhould be *affected* with that which we do not *believe*; or be perſuaded to part with thoſe *Luſts* that are ſo *dear* to us, upon *Propoſals* that we give *no Credit* to, and of whoſe *Truth* or *Falſhood* we never troubled our ſelves to *enquire*? Let us therefore but ſatisfie our own *Reaſon* of the Truth of our *Religion*, by conſidering impartially thoſe mighty *Evidences* it is founded upon; and then it will ſoon captivate our Souls into the *Love* and *Obedience* of it; and none of our *Luſts* will be able to withſtand its mighty *Force* and *Efficacy*, but will all be *forced* to fall down before it, as *Dagon* did before the *Ark* of the *Lord*. This therefore is the firſt *Inſtrument* of *Mortification*, *viz.* a hearty *Belief* of the Chriſtian *Religion*.

II. Another *Inſtrument* of *Mortification* is *Conſideration*. For we have no other way to mortifie our *Luſts*, but only by *Reaſon* and *Argument*, and 'tis impoſſible that any Arguments ſhould perſuade us, unleſs we duly *conſider* the Strength and Force of them. 'Tis true, our *Religion* furniſhes us with ſufficient Arguments to baffle all the *Temptations* of Sin; But what will it ſignifie to have good Arguments in our *Bibles*, while they are out of our *Thoughts*, and are not at all *regarded* by us? Do we expect they ſhould cure our *Souls*, as Charms and Amulets do our *Bodies*, meerly by being written upon Paper, and worn in our Boſoms? Why then may they not as well charm a *Swine* into Cleanlineſs, or a ſavage *Tyger* out of his natural

Fierceneſs and Cruelty? But alaſs! all the Arguments in the World to an *inconſiderate* Mind, are but like ſo many Arrows ſhot againſt an *Anvil*, where they cannot ſtick but are forced to rebound and fly off again without making any *Impreſſion* on it. And hence in the Parable of the *Seed*, the reaſon which our Saviour aſſigns why it proſpered not in the *High-way*, the *ſtony* and *thorny* Ground, was either that they *conſider'd* not *at all*, or not *enough*, Mat. xiii. 19, 20, 21, 22. either they were *wholly inconſiderate*, ſo that the Seed of God's Word lay ſcattered upon the ſurface of their Minds, like Corn upon the High-way, to be *picked*, and *devoured* by the Fowls of the Air; or they *conſidered* but a *little*, ſo that the Divine Seed being not throughly rooted in them, produced only a preſent Fit, and pang of Religion, which in the Heat of the next Temptation *withered* and *died* away; or elſe they *conſidered* but by *halves*, their Minds being all over-grown with worldly Cares and Thoughts, which quickly choked that Holy Seed, and rendered it *barren* and *unfruitful*. Thus *Inconſideration*, you ſee, will render the moſt *powerful* Motives *inſignificant*; and it will be to no purpoſe for *Religion* to knock at the door of our Souls, while our Reaſon is *aſleep*, and our Underſtandings *deaf* to its Importunities. But would we be but ſo true to our own Intereſt, as to inure our ſelves to a through *Conſideration* of our *Religion*, that would arm us with ſuch *invincible* Arguments, as none of our Luſts would be able to withſtand; and we ſhould have ſo many good Thoughts, like *Guardian Angels*, perpetually encamped about us, that whenſoever the *Devil* or the *World* beſieged us, they would find our Souls *impregnably* fortified

fortified againſt all their Batteries. If in the Morning, before we go into the World, we would ſit down a while, and take a little pains to *antidote* our Souls with ſuch Thoughts as theſe; *O my Soul! now am I going into the midſt of a crowd of temptations, where ever and anon one bad Object or other will be beckoning to me, and inviting me unto that which is evil; let us therefore conſider a little what anſwer we ſhall return to all their importunities: By and by perhaps ſome great opportunity of gain may preſent it ſelf before thee, to tempt thee to a fraud or cozenage; but alas! What a poor recompence will a little Money be for all that Eternity of miſery, whereunto I ſhall conſign my ſelf by it? Can I carry this ſorry Pelf thither with me? Or if I could, can I bribe my Flames, or corrupt my Tormentors with it? And ſhall I for ſuch a trifling momentary Gain, incur ſuch an everlaſting Damage? When I have thus anſwered this Temptation, perhaps immediately after ſome amorous Object may preſent it ſelf, to court me to the Harlot's Bed; but O my Soul! Will the Pleaſures I am promiſed there compenſate the loſs of all that Heaven of immortal Joys, which I ſhall forfeit by it? And if they will not, as doubtleſs they will not, ſhall I be ſo childiſh, as for the Pleaſures of a moment to extinguiſh all my hope of being pleaſed for ever? And when thou haſt thus baffled this Temptation, perhaps thou mayſt be ſolicited anew with ſome importunate invitation to Intemperance; but O my Soul! Remember the bitter Agonies that thy Saviour endured upon the Score of thy Sins; how this among the reſt filled his deadly Cup, and vomited it full of Gall and Vinegar; and can I be ſo ſenſleſs as to make light of any ſin, the guilt whereof was ſo heavy as to cruſh the*

Lord of Life into his Grave? Shall I be so disingenuous as to gratifie any Lust, that had a hand in the murder of my dearest Saviour, my Saviour who loves me a thousand times better than I love my self? And now no sooner hast thou repulsed this temptation, but perhaps some other may assault thee; thou mayst be presented with a favourable opportunity of treating thy Lusts so privately and securely, as that no Eye shall discover thee; and then how difficult will it be for thee to refuse such an inviting Occasion: but consider O my Soul! thou art always and every where under the inspection of thy Judge, by whose righteous Doom thou must stand or fall for ever; and he that sees what thou dost in private will one day call thee to account, and openly unmask all thy actions, and present them bare-fac'd upon the publick Theatre before all the world of Spirits; unless therefore thou couldst find a place to be wicked in where God might not see thee, 'tis in vain to promise thy self coverts and retirements; for he will one day bring to light all thy deeds of Darkness, and display thy shame to the open view of the world: would we, I say, but take the pains every Morning, before we enter into the World, to *season* and *antidote* our Souls with such *Meditations* as these, it would doubtless mightily contribute to the *Mortification* of our Lusts. For this would make the Arguments of our Religion so *familiar* to us, that no *Temptations* whatsoever would be able to baffle our *Resolutions*; which being back'd with such a Strength of *Reason*, would stand like a Rock of *Adamant*, outbraving the Fury of those Waves that dash themselves against it, and forcing them to retire after all their threatning Rage in empty and insignificant Foams. For what *Temptation* can be too hard

for

for that Soul, that is armed with the Hope of *Heaven* and the Fear of *Hell*; and is furniſhed with Arguments from all the Quarters of *Reaſon* and *Religion*, to oppoſe againſt it? This therefore is another of thoſe *Means* and *Inſtruments*, by which we are to *Mortifie* our Luſts; *viz.* a ſerious Conſideration of the *Motives* and *Arguments* whereby we are to oppoſe them.

III. Another *Inſtrument* of *Mortification* is a hearty and well-grounded *Reſolution*: and indeed without a *firm Reſolution* it is in vain for us to attempt the *mortifying* of our Luſts, or any *difficult* Undertaking whatſoever. For there is a wide Diſtance between *Thoughts* and *Things*, and 'tis much eaſier to *diſcourſe* of Things than to paſs them into *Execution*: for *clear Reaſonings* are accompanied with a wonderful Delight, becauſe there we engage only with *Deſigns*; and fighting only with the *Idea's* of Things, they will eaſily ſuffer themſelves to be conquered by us, and taken Captive at our Will: but when we paſs into *Practice*, that will revolt and oppoſe us in the *Execution*, which was ſo very compliant in the *Thought* and *Meditation*; then you will find that you muſt *wreſtle* ſtoutly with thoſe *Difficulties* that will make Head againſt you, and that theſe will put you to a greater Proof of your *Valour* and conſtancy than ever you did imagine; ſo that unleſs you are armed with a great Strength of *Reſolution*, you will be beaten off at the firſt Attempt, and meeting with greater *Reſiſtance* than you expected, be forced upon a baſe and Cowardly *Retreat*. Now to form a firm *Reſolution* requires a great deal of *Prudence* and good *Conduct*; for it is a great avail in all Caſes to *begin well*; and as a Foundation well

well laid doth secure the Superstructure, so a *Resolution* well form'd will render the *Execution* of what we are to do a great deal more easie and feasible. Before we do resolve therefore on *mortifying* our *Lusts*, let us be sure to make use of the former *Instrument* of *Mortification*; that is, let us acquaint our selves with all those mighty Arguments against sin, wherewith either our *Reason* or *Religion* can furnish us; and let us consider them over and over, till they are *familiar* to our Understandings, and our *Thoughts* have extracted the *utmost Force* of them: for which End it will be necessary for us to seek Direction from our *Spiritual Guides*. Then let us seriously consider with our selves, *what* it is that we are about to do, what *Vices* we must divorce, and what *Vertues* we must espouse; and let us throughly inform our selves before-hand of all the foul *Ways*, and steep *Ascents*, and dangerous *Precipices* that are in the Road of our Duty: and then as you go along in your Meditations, ask your own Hearts whether there be any Passage that they *startle* at, or whether notwithstanding all, they are *seriously willing* you should go on? Remonstrate to your own Souls, that in such a place your *Lust* will be tempting you with the *Genial* Pleasures of an *adulterous Bed*, and desire them to deal *plainly* with you whether they can be deaf to those *bewitching Invitations*; tell them that before you have gone many Paces farther, the Wants of *poorer Men* than your selves will be soliciting your *Charity*, and desire to know of them whether they are willing you should *do good* and *trust God* for a Repayment; represent to them how highly you may be *provoked* at the next step by the *injurious* Carriage

Carriage of ſome inſolent *Adverſary*, and know of them whether they are willing to *contain* their ſavage *Paſſions* within the bars of *Reaſon* and *Sobriety*: and ſo go on in your own *Thoughts* through all the Paths of your *Duty*, and never ceaſe putting theſe and ſuch like *Queſtions* diſtinctly to your own Souls, till they give an *expreſs Conſent* to every *Duty* that preſſes for a Reſolution. And it will very much conduce to the ſettling of a *fixed Judgment* in you, if you do not conclude too *ſoon*, but *weigh* all theſe things over again; if you would ask your ſelves the next Morning, whether you ſtill *continue* of the ſame Mind, and whether your former *Conſent* was not the effect of a *preſent Heat*, or whether now after the cool of the Night you do *ſtill allow* of it; for in all probability if you *reſolve* in haſte, you will *repent* at leiſure. And this I doubt not, is the Bane of moſt of our good *Reſolutions*, that generally they are the Effects of ſome *tranſitory Paſſion*, and not of a *ſober Judgment* and *ſerious Deliberation*: for when Men reſolve well in Heats of *Paſſion*, they reſolve to do they know not what themſelves, but ſwallow their Religion by the *Lump*, without conſidering the *Particulars* of it; and ſo they do by their *Duty*, as Men do with bitter *Pills*, which they can ſwallow *whole*, but when they come to *chew*, thoſe prove ſo diſtaſteful, that preſently they ſpit them out again. When therefore you have calmly *conſidered* with your ſelves all the *Arguments* againſt your Sins, and all the *Difficulties* of forſaking them, and you have *reaſon'd* your Wills into an *expreſs Conſent* to part with them for ever: then betake your ſelves to your bended Knees, and in the moſt ſolemn manner devote your ſelves unto *God*:

God: *O Lord I acknowledge, I have been a great Offender against thee; and that my past life has been nothing else but a continued Rebellion; but now I see my folly, and am ashamed to think what a notorious Offender I have been; wherefore here I solemnly promise in thy dreadful presence, and in the presence of all thy holy Angels, that whereever I have done amiss, I will do so no more: be witness, O thou Righteous Judge of the World, that here I shake hands with all my darling Lusts, and bid them adieu for ever: wherefore be gone ye Soul-destroying Vipers, that have twined so long about me; away, ye wretched Idols, whom I have too long adored; for in the name of God I am fully resolved never to entertain you more.* And now having reduced our selves to a *good Resolution* of Mind, our greatest Difficulty is over: for so long as we keep our *Resolution*, we are *invincible*, and all the Powers of *Hell* will not be able to *prevail* against us. For our Wills are not to be *forced* by any Power whatsoever; and there is no *Temptation* in the World can make us *return* to our *Sin*, so long as we are heartily *resolved* against it: so that all we have now to do is to keep the ground we have gotten, and not to suffer our *Spiritual Enemies* to batter down those *good Resolutions* we have raised against them, which if we can but maintain will infallibly secure us against all their *Power* and *Malice*.

IV. Another *Instrument* of *Mortification* is a wise and prudent *Discipline*. When by *Consideration* we have brought our selves to a through *Resolution* of Amendment, then to *confirm* and *secure* our Resolution, there are sundry wise and prudent *Methods* to be used: as First, a frequent *Repetition* and *Renewal* of

of it. For at first our *vicious Inclinations* will muster up all their Strength against our *Resolution*, and a *perpetual Contest* there will be between them, till either the one or the other is *subdued*: but our good *Resolution* being yet but *raw* and *infirm*, will ever and anon be apt to *flince* and *retreat*; so that unless we often *renew* and *reinforce* it, it will not long be able to withstand the Assaults and Importunities of our *vicious Inclinations*. Wherefore if we mean to be *successful* in this Work of *Mortification*, it will be necessary for some time at least till the Strength of our *bad Inclinations* is broken, that we should every Morning before we go abroad into the World *renew* our *Vows* and *Resolutions* of Obedience, and *reinforce* them with a *serious Consideration* of those great Arguments whereupon they were first founded; that we should go out of our Chambers *armed* as Men that wait for their Enemies, and not *trust* our own Souls among the *Temptations* of the World, till we have first *chained* up our Inclinations with *new Vows* of Fidelity. Let us therefore every day as soon as we open our Eyes thus resolve with our selves; *I am now going into a world of Temptations, where I shall be solicited both from within and without to falsifie my Vows which I have made to my God, and to betray my own Soul into everlasting Perdition: wherefore I do here in the dreadful presence of God, and of my Saviour, and of all the heavenly Host, renew and ratifie again the good Resolutions I have made, without any reservation or exception; and whatsoever Invitations I may have to the contrary, I will never revoke this promise which I now make, or any part of it: so help me, O my God.* And if for a while we would but *use* our selves to this *Method*, I doubt not but

but we ſhould quickly find our good *Reſolutions* ſo *ſtrengthen'd* and *confirmed*, that the Gates of Hell would not be able to *prevail* againſt them: but if when we have made a *Reſolution* againſt our ſins, we do not take care to *confirm* and *renew* it, we ſhall find the *Strength* of it will by degrees ſo *decay* and *abate*, that at laſt it will be *foil'd* and *baffled* by every Temptation that encounters it. This therefore is *one* Part of that wiſe and prudent *Diſcipline* we are to exerciſe over our ſelves, when we are throughly reſolved againſt our ſin, frequently to *renew* our Reſolution.

II. Another Part of it is frequent *Reflection* upon and *Examination* of our ſelves. And indeed if we do not *inure* our ſelves to *this*, we ſhall very often ſin *unawares*: without either *conſidering* what we are *doing*, or *reflecting* upon what we have *done*: and while we can thus ſin without *Check* or *Controul*, it will be in *vain* for us to make *Reſolutions* of Obedience. For ſtill the *Pleaſure* of *one* Act will invite us to *another*, and ſo in the hurry of our worldly Occaſions, we ſhall go on to *repeat* ſin after ſin, without *heeding* what we do, or *repenting* of what we have done: and if we ſuffer *one* ſin to break through the Fence, that will open a gap for *others* to follow; and if *theſe* are not preſently *ſtopp'd* by ſerious *Reflection*, they will make the Breach yet wider for *others*; till at laſt they have trodden down all the *Encloſures* of our Reſolution, and laid open our whole Souls into a *Common*, and *Through-fare* of Iniquity. But now by *inuring* our ſelves to a frequent *Reflection* upon and *Examination* of our own Actions, we ſhall in a great meaſure prevent thoſe many *Surprizes* which otherwiſe will be

be unavoidable to us: and when at any time we ſtumble at unawares, the *Penance* we ſhall undergo in reflecting upon our fault will ſo *embitter* the *Pleaſure* of it, as to render it incapable of ſeducing us again. Wherefore to ſecure the *Mortification* of our ſins, as it is neceſſary that every Morning we ſhould *renew* our Reſolution againſt it, ſo it is no leſs requiſite that every Night (eſpecially till we have made ſome conſiderable Progreſs) we ſhould ſeriouſly examine our *Performances*, whether they have comported with our *Reſolutions*; and if upon an *impartial* Survey of our own Actions we find that they *have*, let us lie down in Peace, bleſſing and adoring that *Grace* by which we have been preſerved. But if we are conſcious to our ſelves of any *Breach* that we have made upon our *Morning Vows* of Obedience, let us bitterly bewail our own *Folly* and *Baſeneſs*, and reflect upon it with the greateſt Shame and Indignation: *What have I done, O wretched Traitor that I am, both to God and my own Soul? I have mocked the great Majeſty of Heaven, with ſolemn Vows of Obedience, and broke the moſt ſacred Ties to come at thoſe Luſts which will be my ruin: what can I plead for my ſelf. Baſe and Unworthy that I am? With what face can I go into his dreadful preſence, whom I ſo lately invoked to be Witneſs to thoſe Vows which I have this day falſified? Yet go I will, though I am all aſhamed and confounded, and confeſs and bewail mine Iniquity before him.* And if we would but keep our ſelves a while to this ſtrict *Diſcipline*, we cannot imagin how mightily it would contribute to the *Mortification* of our Luſts: it would make our Reaſon ſo *vigilant*, and our Conſcience ſo *tender*, that

in

in a little while we ſhould be ſtartled with every *Appearance of Evil*: and *Death* it ſelf would not be ſo terrible, as *Sin* to us; the *Pleaſure* of our ſin would be ſo allayed and abated by thoſe *ſtinging Reflections* that would follow upon it, that it would be no longer capable of *alluring* and *ſeducing* us; and the dread of that bitter *Penance*, which we muſt undergo at Night, would ſufficiently ſecure us againſt the *Temptations* of the Day.

Thirdly and Laſtly, Another Part of that prudent *Diſcipline* which we are to exerciſe upon our ſelves, is to keep our ſelves at as great a *diſtance* from Sin, as *prudently* and *conveniently* we can. He that will *mortifie* his Sin, muſt at firſt not only *abſtain* from *ſinning*, but alſo from every thing that doth nearly *approach* and *border* upon it: as for inſtance, it is not ſufficient to *mortifie* an intemperate *Appetite*, that we abſtain from *Drunkenneſs* and *Gluttony*; but beſides this, we muſt for a while at leaſt be very *abſtemious*, till we have *reduced* our Appetite from its wild *Exorbitances*, and not *indulge* to our ſelves the utmoſt Liberties of *lawful* Eating and Drinking: it is not ſufficient for the *ſubduing* our wanton *Inclinations*, that we abſtain from *Adultery* and *Fornication*; but we muſt alſo forbear thoſe *Meats* and *Drinks*, thoſe *Geſtures* and *Societies*, thoſe *Sights* and *Sports* which are apt to adminiſter *Fuel* to our *immodeſt Flames*: to *tame* our malicious and revengeful *Paſſions*, it is not enough that we abſtain from all *unjuſt Retaliations* of Injuries; but we muſt moreover reſtrain our ſelves even from that *lawful* Diſpleaſure and *juſt* Reſentment which may ſafely be allowed to a meek and charitable Diſpoſition. And under theſe ſtrict

Reſtraints

Reſtraints we muſt keep our ſelves for a while, till we have *worn* off our evil *Inclinations*; by *habituating* our ſelves to the contrary *Vertues*: and then we may ſafely *unlooſe* our Bands, and return again to our *lawful* Freedoms. But if while we are *ſtrongly inclined* to any ſin, we will venture as *near* to it as *lawfully* we may, it is a mighty *Hazard* but our *Inclination* will carry us a great deal *farther* than we ſhould go. For generally the Tranſition out of the *utmoſt* of what is *lawful* into the *nearmoſt* of what is *ſinful*, is undiſcernable; the κανὼν or *Line* that metes out a *Vertue* from its neighbouring *Vice* being commonly ſo *ſmall*, that it is hard to *diſtinguiſh* where they part, or to find out the juſt *Boundary* whereto we may go and *no farther*: ſo that when we think we are only upon the Extremities of what is *lawful*, we are many times paſſed the Line, and are far gone within the Borders of what is *ſinful*. So that unleſs we had an *infallible Guide* to accompany us in all our Actions and Circumſtances, and to point out to us the particular *Limits* of *lawful* and *unlawful*; it is impoſſible we ſhould be ſafe within the *Neighbourhood* of Evil: but like thoſe who dwell upon the *Confines* of two hoſtile Countries, we ſhall ſtill lie open to *Invaſion* on every ſide. For our bad Inclinations are never ſo *impatient* of *Reſtraint*, as when they are within *Proſpect* of *Satisfaction*, and the objects which attract them are *near* and *eaſie* to be enjoy'd: now they will *ſtruggle* with all their *Might* againſt our Reſolution, and taking a *new ſcent* of thoſe beloved Luſts whoſe alluring Reliſhes they had almoſt forgotten, with all the ties of *Conſcience* we ſhall hardly be *able* to withhold them from following

the *beloved Game.* So that unleſs we keep our ſelves at a convenient *Diſtance* from *ſin*, our bad *Inclinations* will be always within *View* of Temptation; which the *nearer* it is, the more it will *court* and *importune* them: and while we keep *near* our ſin, and do not enjoy it, we do but *tantalize* our ſelves, and *enrage* our own Hunger by ſeeing a *Bait* before us which we *dare* not ſwallow. If ever therefore we mean to *mortifie* our *Luſts*, we muſt not only avoid *coming* at them, but ſo far as we can, *approaching* towards them; at leaſt till we have ſo *weaned* our Inclination from them, that their *Nearneſs* ceaſes to be a *Temptation* to us. Theſe are the Parts of that wiſe and prudent *Diſcipline*, which we are to exerciſe upon our ſelves, as a *Mean* and *Inſtrument* to *mortifie* our Luſt.

V. Another *Inſtrument* of *Mortification* is frequent Receiving of the *Sacrament.* And indeed I do not know any one more effectual *Cauſe*, or more fatal *Symptom* of the *Decay* of *Chriſtian Piety* among us, than is the common and woful Neglect of this *ſolemn Ordinance*, which were it but *frequented* with that *wiſe* and *due* Preparation that it ought to be, would doubtleſs be highly *inſtrumental* to *reform* the World, and to make Men *good* in good earneſt. For beſides that thoſe ſacred Elements are by *God's Inſtitution* become *moral* Conveyances of the *Divine Grace*, whereby our good Reſolutions are *nouriſh'd* and *confirm'd*; there we have repreſented openly to our *Senſes* one of the greateſt Arguments againſt Sin in all our Religion, *viz.* the *Paſſion* and *Sacrifice* of our bleſſed Saviour: There he is repreſented to my Eyes in all his *Wounds* and *Agonies*, bruiſed and broken for

for my Sin, and bleeding to expiate my Tranſgreſſions. And, *O my obdurate Soul, canſt thou behold this tragical Spectacle, without Indignation againſt thy Sins which were the Cauſe of it? Does not thy Heart riſe againſt thy Sins, whilſt thou here beholdſt him weltering in his Blood, and heareſt thoſe gaping Wounds it iſſues from proclaiming them his Aſſaſſines and Murderers? But if thou haſt not Ingenuity enough to prompt thee to revenge thy Saviour's quarrel upon theſe his mortal Enemies, yet methinks Self-love would move thee not to be fond of thy Sins, when thou here beholdeſt how much the Son of God endured to expiate them. For how canſt thou think of ſinning without Trembling and Aſtoniſhment, who haſt here before thine Eyes ſuch a dreadful Example of God's Severity againſt it? Does it not ſtrike thy Soul into an Agony to behold this bloody Tragedy, wherein the all-merciful Father is repreſented ſo inexorably incenſed againſt thy Sins, that he that was the moſt innocent Perſon that ever was upon Earth, and alſo the greateſt Favourite that ever was in Heaven, could not with all his Prayers and Tears obtain thy Pardon, without undergoing for thee the bitter Agonies of a woful Death? Sure if thou haſt any one Spark of Love in thee either towards thy Saviour, or thy ſelf, this ſolemn Commemoration of his Paſſion cannot but affect thee with Horror and Indignation againſt thy Sins.* But then as in this great Solemnity we do *commemorate* our Saviour's Paſſion, ſo we do alſo *renew* the *Vows* of our Obedience to him; which (as I have ſhewed you) is very *inſtrumental* in it ſelf to the ſubduing of our ſins; but much more, when it is done in ſo *ſacred* a manner. For as Feaſting upon Sacrifices was always uſed as a *federal* Rite,

both among *the Jews*, and *Heathens*, whereby God and Men by *eating* together did *mutually* oblige themselves to one another; so the *Lord's Supper* being a Feast upon the Sacrifice of Christ's Body and Blood, when we come thither we *eat* and *drink* of his Sacrifice, and do thereby *devote* our selves in the most solemn manner to his Service: We swear *Allegiance* to him upon his own Body and Blood, and take the *Sacrament* upon it, that we will be his *faithful Votaries*. When we take the Consecrated Symbols into our hands, we make this solemn *Dedication* of our selves to God; *Here we offer and present unto thee, O Lord, our selves, our Souls and Bodies, to be a reasonable, holy and lively sacrifice unto thee, and here we call to witness this sacred Blood that redeemed us, and those vocal Wounds that interceded for us, that from henceforth we oblige our selves never to start from thy service, what Difficulties soever we may encounter in it, and what Temptations soever we may have to forsake it.* Now what can be a greater *Restraint* to us, when we are solicited to any Evil, than such a *solemn* and *sacred* Obligation? Methinks the Sense of that *dreadful Vow* that is upon us, should so over-awe us, that we should not be able to *think* of *sinning* without Horror: *For, Lord! how shall I dare to cheat and defraud my Neighbour, when 'twas but the other day that I vowed to be honest: and took the Sacrament upon it! with what Conscience can I now hate or design revenge against my Brother, when I so lately swore unto God upon the Body and Blood of my Saviour, that I would love and forgive all the world!* Surely if Men had any Sense of *God*, any Dram of *Religion* in them, they would not be able after such *engagements* to *look* upon any Temptation to sin without *Trembling*:

And

And whatſoever Pretences of *Unworthineſs* Men may make to keep themſelves from this *Ordinance*, I doubt not but the great *Reaſon* of their Neglect is this, that they love their *Luſts*, and are reſolved whatſoever comes of it they will not part with them; and ſo they will not *come* to the *Sacrament*, becauſe they muſt be obliged to *renounce* their *Luſts* there, which they are extreamly unwilling to do. And if this be their *Reaſon*, as I fear it is, they are *unworthy* indeed, the more Shame for them; but it is ſuch an *Unworthineſs* as is ſo far from *excuſing* their Neglect, that it is a foul *Aggravation* of it: For he that will not *receive* the *Sacrament*, becauſe he will not *renounce* his *Luſts*, makes *one* Sin the Reaſon of *another*, and ſo pleads that for his *Excuſe* which will be the Cauſe of his *Condemnation*. But if we are honeſtly reſolved to *part* with all our Sins, and can but willingly *devote* them as Sacrifices to the *Altar*, we are ſufficiently *prepared* for this great Solemnity, and ſhall be *welcom Gueſts* to the Table of our Lord: If we can *ſincerely* pay our Vows at his Altar, we may *confidently* take the *Cup of Salvation and call upon the Name of the Lord*. And having thus *chained* up our *Luſts* by the *Vows* of Obedience we have paid there, it will be hard for them to ſhake off ſuch *mighty Fetters*, or ever to get looſe again from ſo *ſtrict* a *confinement*; eſpecially if we take care to *repeat* this our *Sacramental Vow* as often as conveniently we can. For (as I have already ſhewed you) the *frequent Renewal* of our holy Vows and Reſolutions does mightily tend to *ſtrengthen* and *reinforce* them: And therefore it is worth obſerving, how much care Chriſt hath taken in the very *conſtitution* of his Religion, to oblige us to

a constant *Repetition* of our Vows and good Purposes. For at our first *Entrance* into Covenant with him, we are to be *baptized*; in which Solemnity we do *renounce* the Devil and all his Works, and religiously *devote* our selves to his Service: But because we are apt to *forget* our Vows, and the matter of it is *continually* to be performed, and more than one World doth depend upon it; therefore he hath thought fit not to trust to our first *Engagement*, but so to methodize our Religion that we should ever and anon be obliged to give him *new Security*. For which End he hath instituted this *other Sacrament*, which is not like that of *Baptism* to be received by us once for all, but is to be often *repeated*; that so at every *return* of it we might be obliged again to *renew* our old Vows of Obedience: And doubtless would we but follow this good Design of our *Saviour*, we should be far more successful in our *Religion* than we are. For till we come to a *confirm'd* State of Goodness, our holy Fervour will be very apt to *cool*, our good Purposes to *slacken* and *unwind*, and our vertuous Endeavours to *languish* and grow *weary*: So that unless we *revive* our Religion by frequent *Reforatives*, in a little time it will *faint*, and dye away. Wherefore to keep it *alive*, it is very necessary that we should come to our great Master's Table every time we are invited by the solemn Returns of this *holy Festival*; that here we may *renew* our Vows, and *reinvigorate* our Resolutions, and *repair* our Decays, and put our sluggish Graces into a *new Fermentation*: And if we would thus *frequently* communicate with a due *Preparation* of Mind, we should doubtless at every Sacrament acquire *new* Life and Vigour, and our *good Resolutions*

Reſolutions would every day get ground of our *bad Inclinations*, till at laſt they had totally *ſubdued* them.

VI. And Laſtly, Another *Inſtrument* of *Mortification* is *conſtant Prayer*. For beſides that by our *ſincere* and *honeſt Prayers* we are ſure to obtain *Strength* and *Aſſiſtance* from God, to enable us to vanquiſh and ſubdue our Luſts, he having *promiſed* to give his Holy Spirit unto every one that *asks* it: Beſides this, I ſay, by a *conſtant* and *ſerious* Devotion our Hearts will be filled with ſuch an *overawing* Senſe of God, that in all our Actions we ſhall *dread* and *revere* his Authority, and be ready to *tremble* at every Thought of offending him. For there is nothing gives us ſuch a *quick* Senſe of God, as *Prayer*; that being the moſt *immediate Addreſs* that we can make to him, and the *higheſt Elevation* of our Souls towards him. For we are a ſort of Beings that are a-kin to *two* Worlds, being placed in the middle between *Heaven* and *Earth*, as the common *Center* wherein theſe diſtant Regions meet. By our *ſuperiour* Faculties we hold Communion with the *ſpiritual* World, and by our *inferiour* with the *corporeal* one: But to this *ſenſible* or *corporeal* World we lye *open* and *bare*, all its Objects being *preſent* to us, and ſtriking *immediately* on our Senſes; whereas between us and the *ſpiritual* World there is a Cloud of *ſenſible* things, which *interrupts* our Proſpect of that clear Heaven above them; ſo that before we can perceive that which is *Divine*, we muſt remove *this World* out of the way, and withdraw our *Souls* from thoſe *Thoughts* and *Deſires* wherein theſe *lower* things have entangled them; that ſo we may lie open to the *heavenly* Light, and our *cold* Affections may be immediately expoſed to

the *enlivening* Warmths of the *Sun* of *Righteouſneſs*. And hence ariſes the Neceſſity of holy *Meditations* and devout *Prayers*; the one being neceſſary to *abſtract* our Minds from the Objects of *corporeal* Senſe, and the other to *inſpire* our Wills with *divine* Affections and Inclinations: For *Meditation* furniſhes our *Underſtandings* with noble Thoughts and heavenly Ideas; and Prayer carries out our *Wills* to the Love of them, and joyns our *Affections* faſt to them; ſo that by the *one* we are tied in our *Minds*, and by the *other* in our *Choice* of the better World. For *Prayer* does naturally *ſublimate* our groſs, and earthly *Paſſions*; and by keeping our Minds intent upon *God*, it wings our Affections towards *him*, and animates them with *Divine* Fires: And we do never riſe from our Knees after a *devout* Addreſs unto God, without deriving a *magnetick* Vertue from him, and being *ſenſibly* touched with his *Charms* and *Attractions*. So that if we did but inure our ſelves to *fervent Prayer*, thoſe holy *Affections* which we ſhould ſuck in with our *Devotions* would be inſtrumental to *extinguiſh* our vicious *Inclinations*; and we ſhould go every day from the Throne of Grace with ſuch a *lively* Senſe of *God*, and ſuch a *vigorous* Reliſh of *Divine* things, as would be ſufficient to *antidote* us all the day after againſt the Venom of any *ſingle Contagion*. Wherefore if we are in good *earneſt*, and do *ſeriouſly* intend the *Mortification* of our Luſts, let us every day before we go into the World be *ſeaſoning* of our Minds with *holy Devotions*; and while we are *addreſſing* unto God in the deepeſt Senſe of his unbounded *Perfections*, and of our own *Dependence* upon him, let us pour out our *Souls* before him, and make an hearty Oblation of our

Souls

Souls and *Bodies* to him. Let us offer up our *Wills* to him *broken* and *contrite*, that he may put them into what *Form* and *Posture* he pleases; shew him an Heart that quits all interest in *it self*, and that would be only led and conducted by *him*; tell him that you are sensible, that to *mortifie* your Lusts is far more difficult than to *resolve* to do it; and beseech him to *enable* you to be valiant in your *Actions*, as through his Grace you are already in your *Minds* and Hearts; that you may with as much *Certainty*, if not with as much *Ease*, *do* and *effect*, as you have *projected* and *resolved*. And having thus implored *his* Aid, and sincerely offered up your selves unto *him*, you have laid a strong *Engagement* upon him not to abandon you: For to be sure he will not *throw* away a Heart, that puts it self thus *humbly* into his hands; nor suffer the *Devil* to make a *Prey* of that which hath been so affectionately *devoted* to him. For it was by the Concurrence of his *Grace*, with our own *Faculties*, that this Resolution of *Submission* to him was *begotten* in us; and can we think that the *Father* of *Love* will ever *abandon* his own *Off-spring*, while it *cries* out to him, and with pitiful and bemoaning Looks *implores* his Aid and Compassion? Surely this cannot choose but *move* his *Fatherly* Bowels, and make them *yern* and *turn* towards it, and by a strong Sympathy draw his *compassionate* Arm to *aid* and *relieve* it. Let us therefore but faithfully use our own *Endeavours*, and fervently implore *God*'s *Grace*; and then to be sure he will never suffer that *Divine Fire*, which he hath *kindled* within us, to be *over-born* by our *Corruptions*; but will kindly cherish it with his own *Influence*, and

and touched with an out-stretched *Ray* from Himself, till it hath burned through all that Rubbish that oppresses it, and till it rises into a *victorious Flame.*

CHAP. III.

Of some Motives *to* Mortification, *taken from the Mischiefs of Sin.*

HAving shewn you at large what are the proper *Instruments* of *Mortification*, I shall in the next place proceed to press you with some prevailing *Motives* and *Arguments* faithfully to employ and use them. And here I shall not insist upon those *Arguments* which arise from the Consideration of the *future State*, because *these* will fall in hereafter, when I come to discourse upon *it*: All the Arguments that I shall here urge therefore to press you to *mortifie* your Sins, shall be drawn from the Consideration of those *present Miseries* and *Inconveniences* which they bring you into. And these I shall rank under two general Heads:

First, Such as are *outward* and *Bodily.*

Secondly, Such as are *inward* and *Spiritual.*

I. The *outward* and *Bodily Inconveniences* which our Sins bring upon us are chiefly these Four.

First, They destroy our *Health* and shorten our *Lives.*

Secondly, They stain our *Reputation.*

Thirdly, They waste our *Estates.*

Fourthly,

Fourthly, They disturb even our *sensual Pleasures* and *Delights.*

I. Consider how your Sins destroy your *Health* and shorten your *Lives.* And to convince you of this, I need do no more than only to lead you into the *Slaughter-houses* of Death, and to shew you how *thick* they are hung round about with the numerous Trophies of *Lust* and *Intemperance:* Behold, there lies an *Adulterer* choak'd with the stench of his own Rottenness; there a *Drunkard* fetter'd with Gouts, and drown'd in Catarrhs and Dropsies; there a *Glutton* stifled with the Loads of his own undigested Meals; loe there lie the dismembred Martyrs of *Revenge* and *Insolence*, that have lost their Limbs upon the Field in a foolish Quarrel for *Vanity* and *Mistresses*; and there the Envoys of *Rapine* and *Murder*, whose infamous Carkasses have furnished the *Scaffolds* and the *Gallows.* These and such like woful *Examples* almost every day's *Experience* presents to our View, which one would think were *sufficient* to warn Men of those *Vices*, which they so commonly find attended with such *tragical Effects:* And indeed there is no *Vice* whatsoever, but does one way or other undermine our *Health*, and impair the *Strengths* of Nature. For all *Viciousness* consists in an *Excess* either of our *Passions*, or our *Appetites:* and it is plain and obvious, how destructive to our *Health* the wild *Excesses* of our *Appetites* are; how naturally *Wantonness* doth *melt* our Strength, *consume* our Spirits, and *rot* our Bones: how *Gluttony* obstructs our Breath, oppresses our Stomachs, and drowns our Bodies in *unwholsome Crudities:* how *Drunkenness* inflames our Livers, corrupts our Blood, dilutes our Brains, and converts us into walking

walking Hoſpitals of *Diſeaſes.* And as for the *Exceſſes* of our *Paſſions*, it is no leſs apparent how much they *diſturb* and *diſcompoſe* our Natures: Thus *Anger* we ſee fires the Spirits and inflames the Blood, and makes the Humors ſharp and corroding: Thus *immoderate Sorrow* oppreſſes the Heart, dries the Bones, ſhrivels the Skin, and overcaſts the Spirits with Clouds of *Melancholy*: Thus *Envy* ſwells the *Hypochondries*, which by drinking up the nouriſhment of the neighbouring Parts, makes the whole Body *lean* and *meager*: And in a word, thus *exceſſive Fear* ſtagnates the flowing Spirits, and turns the Blood into a *trembling Jelly.* And ſuch *Diſorders* as theſe, when they are frequent, muſt needs gradually *undermine* the Forts of Life, and haſten them into an *untimely Ruin.* Now is it not very ſtrange, that thoſe Men who are commonly ſo *over-tender* of their *Lives*, ſhould be *fond* of *Diſeaſes*, and court their own *Executioners*? That they ſhould chooſe to ſwallow *Sickneſſes*, to drink dead *Palſies*, and foaming *Epilepſies*, and to paſs through ſo ſevere a Diſcipline of *Torments*, only to get an Habit of *deſtroying* themſelves? 'Tis true indeed, ſome there are that have been ſo *naturaliz'd* to their *Vices*, that they cannot *live*, nor be well without them; that are *ſick* while they are *temperate*, and are not able to ſleep, but in a Sea of Liquor, and are fain to put themſelves into *Exceſſes* of *Paſſion* to *ferment* their Blood, and *rouſe* their drouſie Spirits: But then it is to be conſidered, that generally they bring themſelves to this ſad paſs by their own evil *Habits*, and *Cuſtoms* which they acquire, by doing great *Violence* to themſelves, and committing forcible *Outrages* on their own Natures. There is no *unreaſonable Paſſion*, or *Appetite*

Appetite can be *neceſſary* to our *Health*, or *Eaſe*, till we are firſt *habituated* to them: and before we can be *habituated*, we muſt undergo a tedious *Courſe* of Pain and Uneaſineſs; many a Fit of *tormenting Rage* muſt be endured, many an uneaſie Draught and ſickly Qualm and fainting Sweat muſt be undergone, before *Wrath* and *Intemperance* can be made *eaſie* and *pleaſant* to us; and much more before they become *neceſſary* Remedies: And it is rare, if ever we have need of theſe Exceſſes, till by a long *Courſe* of Violence upon our ſelves we have firſt over-turned our natural *Temper* and *Conſtitution*. And what Man in his Wits would ever ſwallow *Poyſon*, meerly to *force* his Nature into a *Reconciliation* with it; when he is ſure before hand, that if he doth not *die* in the *Experiment*, (as 'tis a great Chance but he doth) yet that he muſt undergo many a *Sickneſs* and bitter *Agony*, before his Nature is ſo *accuſtomed* to it as to be *preſerved* and *nouriſhed* by it? But alas! by that time we are arrived to that Pitch of *Intemperance* as to be drunk without the Penance of a *Surfeit* or a *Fever*, the Heat and Vigour of our Nature is uſually ſo *quenched* with crude Humors, our Spirits ſo *drown'd* in Rheums, and Dropſies, and our Brains ſo *drench'd* in Clouds of unwholſome Moiſture, that all our Life after we are but ſo many *walking Statues* of Earth and Flegm; and having waſhed away all the Principles of *Reaſon* and *Diſcretion* in us, we grow old in *Folly* and *Sottiſhneſs*, and at the laſt die *Changelings*. Thus Sin, you ſee, is a *diſeaſe* to the *Body*; it waſtes our *Strength*, and either makes the *Candle* of our Life to burn *dim*, or *blazes* it out into an untimely Period. Why then ſhould we not be as earneſt in the Cure

Cure of *this*, as we are of our *other Diseases*? For doubtless would we but as carefully apply the Means and Instruments of *Mortification*, as we do, when we are sick of a Fever or an Ague, the proper Remedies against them; we should quickly cure those *Excesses* of our Passions, and Appetites, which do so *disease* our Bodies, and *disturb* our Natures.

II. Consider how your Sins do stain and blemish your *Reputation*. For there is nothing in the whole World more *natural* to Men, than to *admire* Virtue and *disesteem* Vice wheresoever they find it: This we seem to do by a *Natural Instinct*, antecedently to all our *Reasoning* and *Discourse*; and it is no more in our *Power* not to do it, than it is to choose whether our Pulse shall beat, or our Blood circulate. For that Virtue is an *Ornament*, and Vice a *Deformity* to humane Nature, is a Proposition so *self-evident*, that at the first Proposal it commands the assent of all *Rational Beings*; nor is it in any Man's Power so far to offer *Violence* to his own Faculties, as to believe Vice *Praise-worthy*, or *commendable*, any more than it is to believe *that* to be *white* and *strait*, which he sees to be *black* and *crooked*: And accordingly you will find, that by all Mankind it hath ever been branded with an *infamous* Character, and looked on as a *disparagement* to the noblest Accomplishments. For in all the Monuments of former Ages; never were any Man's *Lusts* and *Intemperances* recorded among the Titles of his *Honour*; nor was there ever any one Canoniz'd in the Records of *Fame* for being a *Villain*, or a great *Debauchee*. But generally they are the *Wise*, or the *Valiant*, the *Just*, or the *Merciful*, the *Chaste*, or the *Liberal*, whose Names have been *consecrated* in History; and no Man

Man ever acquired a Glorious Memory, but it was either by being *vertuous*, or by *seeming* to be so. And though wicked Men, like Glow-worms, do sometimes shine in the dark, where either their Vice is not *seen*, or is *mistaken* for Vertue; yet usually at the Approach either of *Time*, or *Light*, their *Luster* vanishes and goes out in *Stink* and *Dishonour*. So that methinks had we any regard to our own *Reputation*, we should *scorn* to harbour those *infamous Lusts*, which in the Opinion of all the World are so great *Disparagements* to us: For what a monstrous *Shame* is it to be despised by all *wise* Men, to be hooted at by *Boys*, to be talked of in Fairs and Markets, and pointed at and described by Appellatives of *Scorn*? And yet all this we expose our selves to for the sake of a few *base Lusts*, which cause us to *rot* above ground and to *stink* alive, and when we are dead will strew our Graves with *Dishonour*, and inroll our Names in the black Records of *Infamy*.

III. Consider how your Vices do waste and consume your *Estates*. For generally it is a very *chargeable* thing to be *wicked*, there being few *Lusts* but do require a large *Revenue* to maintain them: For what a vast *Expence* is the *Epicure* at to provide Meat and Drink-Offerings for that Idol-God his *Belly*? What an inestimable *Charge* is it to the prodigal *ostentatious Fool* to gratifie all his Vanities, and plume the Wings of his *Fantastick Pride*? How much does it cost the *insatiate Wanton* to make Provision for his unbounded *Sensuality*? How many a fair Estate hath there been spent in *litigious Suits* at Law, meerly to improve a Quarrel, and gratifie a silly Revenge? And how many a prosperous Trader hath under-

undermined himself by his own *Fraud* and *Knavery*; whilst for a present *dishoneſt Gain* he loſes a Cuſtomer, by whom he might have honeſtly gotten ten times more in ſeven years Trade and Commerce? And indeed for the generality there is a world of *ill Husbandry* in being *wicked*; moſt of our *Luſts* being like the Holes of a *Sieve*, through which our Eſtate runs out as faſt as we can pour it in: And I believe it were eaſie to demonſtrate, that the *Ruine* of moſt Families, and the *Beggery* of moſt Perſons, is owing to one *Vice* or other; and that where one is ſunk by meer *Misfortune*, there are twenty ruined by their own *Wickedneſs*. Now what Man in his Wits would keep ſuch a company of *devouring Luſts* about him, that are perpetually ſponging upon his *Eſtate*, and eating the Bread out of his *Childrens* Mouths? Who would ever expoſe *himſelf* and his *Family* to the hazard of *Want* and *Beggary*, meerly to gratifie an unreaſonable *Paſſion*, or to ſatiate a wild and intemperate *Appetite?* But perhaps you think that there is no great Danger of this; for whatever comes of it, you will take care of the *main Chance*, and be ſuch *good Husbands* in your Wickedneſs, as to be ſure not to impair your Eſtates by it. Alas poor Men! you know not what you will be; for when once you are ſet into a *Courſe* of Wickedneſs, you are like ſo many eager *Gameſters*, that when they ſet to it reſolve to loſe but a *Crown*, or a *Piece* at moſt; but when they have loſt that, they double their Stakes in hope to recover all again and ſo game on till they have *no more* to loſe. And firſt perhaps your *Luſts* will be very *modeſt*, and *content* themſelves with the cheapeſt Proviſions you can make for them; but when once they have *inveagled* and

and *drawn* you in, they will ſtill be craving more coſtly Entertainments, and will by *degrees* ſo encroach upon you, that you know not when or where you ſhall ſtop: So that 'tis in vain for you to talk what you will do, for either you muſt *mortify* your Luſts, or reſolve to *gratify* them; and if you do the latter, there is no End of it; for like the *Daughters of the Horſeleech*, they will ſtill be crying *Give, Give*, till you have no more to give, and then they will prey upon *your ſelves*.

Fourthly and Laſtly, Conſider how your *Vices* do diſturb and interrupt even your *ſenſual Pleaſures* and *Delights*. For how often do you embroil the *Peace* of your Families by your own *peeviſh Paſſions*, and diſturb the whole *Neighbourhood* with whom you might enjoy the *Pleaſures* of a *friendly* Converſation? How many *Enemies* do you create your ſelves by your own *Malice* and *Ill Nature*, whom you might as eaſily oblige by *Kindneſs* and *Good Will*, at leaſt to a *fair Correſpondence*, if not to a *Return* of *mutual Indearments*; To how many *Hazards* and *Difficulties*, *Jealouſies* and *Diſappointments*, *Impatiencies* of Deſire and *Fears* of diſcovery does *Laſciviouſneſs* expoſe you? When as would you but *confine* your *vagrant Luſts* within the holy Circles of *Conjugal Chaſtity*, you might entertain your Appetites with *Innocence* and *Eaſe*, with *equal Pleaſure* and *leſs Difficulty*, with a *pure Conſcience*, and without the Hazard either of *Diſappointment* or *Diſcovery*. How do you *perplex* and *entangle* your ſelves by *Lying* and *Knavery*, conſuming the *Pleaſure* of your Lives within a winding Maze of little *Tricks* and intricate *Contrivances*? And what *ſhameful* Retreats and falſe Colours and Daubings are you fain to uſe to avoid *Contradiction*

and *Diſcovery*? Whereas were you but *honeſt* and *ſincere* in your Profeſſions and Actions, your way would be *open* and *eaſie* and *uniform*; where you might purſue all your Ends by the *directeſt Means*, and need never wander about in the *Labyrinths* of a *myſterious Subtilty*; where you may walk without *Bluſhing* in the ſight of the Sun, and the View of the World, and have no occaſion to *skulk* into *Coverts* and *Retirements*. Once more. What *miſerable* Drudges doth *Covetouſneſs* make of us? It will not let us *reſt* Day nor Night, but ſends us about in *everlaſting* Errands; now to be *ſcorched* in the Southern, anon to be *frozen* in the Northern Parts of the World; this day it expoſes us to be *ſhipwracked* at Sea, the next to be *terrify'd* on ſhoar; and all this to get a *great Heap* of Wealth, which when we have gotten, it will not let us *enjoy*: So that when we *have* what we ſo *impatiently* hungered after, we have only acquired a *greater Neceſſity*; becauſe before we *needed* only what we had *not*, but now we *need* what we *have* too; our *covetous Deſires* luring us off, and not enduring we ſhould *feed* upon our own *Quarry*: And ſo after all our Toil, we ſhall *need* as much at leaſt as we did *before*; only *before* we did not *poſſeſs* what we *needed*, whereas now we ſhall *need* what we do *poſſeſs*. But did we take the pains to learn that great Leſſon of *Chriſtian Contentment*, we ſhould then purſue the World with far *leſs Vehemence*, and enjoy it with far *more freedom*: We ſhould be *induſtrious* without that eager *Solicitude*, and if it pleaſed God to bleſs our Induſtry, we ſhould neither *waſte* what we have, nor *want* it; and many a happy year we ſhould *enjoy* that which now we conſume in vexatious Care to *keep*, and reſtleſs

Deſire

Deſire to *increaſe* it. How *unpleaſant* is the Life of the *intemperate Epicure*, who lives in a continual *Lethargy*, and dozes away his time in *Sottiſhneſs* and *Stupidity*; and by perpetually ſucking in *Rheums* and *Defluxions*, doth ſo *weaken* and *dilute* the Vigour of the Organs of Senſe, that he *perceives* not the briſkneſs of his own *Reliſhes*; but after his delicious Gobbets are paſt his Throat, they *load* and *oppreſs* him, and his *Stomach* is fain to do Penance for the Folly and extravagance of his *Palate*; and thoſe deep Draughts wherein he ſeeks to drown his *Conſcience* and his *Melancholy*, leave behind them ſuch an *Uneaſineſs* both in his *Body* and *Mind*, as nothing can reprieve? For as ſoon as he hath *ſlept* away the Fumes of his *Intemperance*, he finds himſelf *ſick* as well of *Company* as of *Solitude*, and is fain to endure all the ſour Regrets both of his *Conſcience* and his *Stomach*. Whereas would but this Man *govern* his Appetite by the Laws of *Temperance*; would he eat to *ſatisfy*, and not to *invite* his Hunger, and drink to *refreſh* and not to *force* and *oppreſs* himſelf; his Reliſh would be *quick* and *vigorous*, his Guſt *ſincere*, and his Digeſtion *eaſy*; and his Appetite being not *overloaded* with the foregoing Meal, would quickly *return* again and give a *pleaſing Reliſh* to his next Morſel: When he roſe from his Table, his Nature would not be *burdened*, but *refreſhed* and *recreated*; his *Eyes* would not ſwim in *Floods* of Rheum, nor his *Brains* in *Seas* of Liquor; his *Face* would not be fired with the *unwholeſome Inflammations* of his Liver, nor his *Reaſon* overcaſt with the *Clouds* and *Vapours* of his gorged Stomach; but after his *frugal* Meals, he would ſtill find his Organs *freſh*, and *vigorous*; and when he went to bed, his *Sleep* would

not be broken with ſo many *unquiet* Starts, nor *ſickly* Qualms; nor in the Morning would he awake in a *Fever:* but all his Life would be *ſerene* and *calm*; and he would enjoy all that is *pleaſant* in Luxury, and be only barred from the apparent *Sting* of it. Many other Inſtances I might add, but theſe I think are ſufficient to demonſtrate, that *Vice* is the great *Diſturber* even of thoſe *ſenſual* Pleaſures and *Delights* that it promiſes to us: So that it plainly *contradicts* its own Pretentions, and though it invites to *Pleaſure*, yet entertains us with nothing but *Diſtraction* and *Uneaſineſs*. The Cup of *Fornication* which it holds out to us, tho' 'tis ſpiced at the *top*, is Gall and Wormwood at the *bottom*; and all thoſe *Delights* that it courts us with, are only ſo many *painted Miſeries*; which though they may look amiable and inviting at a *diſtance*, yet upon a more *conſiderate* View will be found to be moſt wretched *Cheats* and *Impoſtures*. So that methinks were we but *ingenious Epicures*, that *underſtood* the Pleaſures of the Body, and the *true* Methods of *enjoying* them; we ſhould for *their* ſakes diſcard thoſe *Luſts*, that are ſo *contrary* and *deſtructive* to them; and it would be impoſſible for us not to *hate* our Sins, as not to *love* our Pleaſures.

And thus you ſee, how many *Miſchiefs* and *Inconveniencies* our *Luſts* bring upon us in reſpect of our *Bodies* and *outward* Circumſtances; ſo that if we had no *immortal Spirit* to take care of, no Intereſt beyond the *Grave* to look after, yet methinks had we but *Reaſon* enough to *underſtand*, and *Self-Love* enough to *purſue* our *preſent* Welfare, *that* were ſufficient to oblige us to *mortify* our *Luſts*. For ſo long as *they* live they will be *Plagues* to us, and we

muſt

must never expect a *quiet* Poſſeſſion of our own *Happineſs*, till we have utterly *deſtroy'd* theſe *mutinous* Diſturbers of it, that are as ſo many *Thorns* in our Eyes, and *Goads* in our Sides. But alas! 'tis not our *bodily Happineſs* only that they interrupt, and invade; but (which is more intolerable) they poiſon our *Souls* with their contagious Breath, and ſcatter Plagues and Infection over our *nobleſt* Faculties. Which brings me to the *ſecond* ſort of motives, to perſwade you to *mortify* your Sin, *viz.* thoſe that are drawn from the preſent *Miſchiefs* and *Inconveniences* that it brings upon our *Souls*; which are chiefly theſe three.

Firſt, It ſpoils our *Underſtandings*.

Secondly, It ſubverts the *natural* Subordination of our *Faculties*.

Thirdly, It diſturbs the *Tranquillity* of our *Minds*.

I. Conſider how much your Sins do *ſpoil* and *waſte* your *Underſtandings*. For Sin is an *Affront* to our *Underſtandings*, and a plain *Contradiction* to the Reaſon of our *Minds*; there being no *Vice* whatſoever but what is founded in *Folly* and *Unreaſonableneſs*. Whilſt therefore we live in *Sin*, we do ſo far lay aſide our *Reaſon*, (which ought to be the Moderator of our Actions) and abandon our ſelves to the Conduct of our own blind *Appetites* and head-ſtrong *Paſſions*; which will naturally *weaken* our Rational *Faculties*, and bring a lingering *Conſumption* on our *Underſtandings*. For as our *Powers* are improved and perfected by *Exerciſe*, ſo they are impaired and waſted by *Diſuſe* and *Inactivity*; and therefore our *Reaſon* being ſuch a *Power* as is not naturally to be perfected but by *Action*, it neceſſarily follows that the leſs *active* it is, the more *imperfect* it muſt be. Whilſt therefore we

live in *Sin*, or (which is all one) in the *Neglect* of our Reason, we *consume* and *waste* our Rational *Faculties*; which being *unemploy'd* will naturally contract *Rust*, and grow every day more *weak* and *restive*. For a Life of *Sin* is all transacted by *Sense* and *Passion*; Reason sits looking on, and having no part in the brutish Scene, *melts* away in *Sloth* and *Idleness*: Its Vital Powers *freeze* for want of *Motion*, and like standing Waters *stagnate*, and gather Mire till they *corrupt* and *putrefy*. And besides this *Decay* that Sin brings upon our *Understanding*, by taking us off from the *exercise* of it, it is also injurious to those bodily *Organs*, by which our *Understanding* while we are in the Flesh, doth *reason* and *operate*. For our Body is as it were the *Musical Instrument*, upon which our Mind sets all its *Harmony*, and by which it runs all the curious Divisions of *Discourse*: And the Blood and Spirits and Brain, and other Parts of it are the *Strings* of this *Instrument*, upon the well-tuning of which depends all the *Musick* of *Reason*. But now there is scarce any *Sin*, that doth not some way or other *indispose* our *Bodies* for the use of our *Minds*, and render them *unfit*, especially for the most *perfect* Exercise of our *Reason*. Thus *Drunkenness* dilutes the Brain, which is the *Mint* of the Understanding, and *drowns* those Images which are stamp'd upon it in a *Deluge* of unwholsome Moistures. Thus *Gluttony* cloggs the *Animal* Spirits, which are as it were the *Wings* of the Mind, and renders them *incapable* of performing the noblest and sublimest Flights of *Reason*. Thus *Anger* and *Wantonness* force up the boiling Blood into the Brain, and by that *disorders* the Motions of the Spirits there, *confounds* the Fantasms, and *disturbs* the Conceptions

Conceptions, and *ſhuffles* the Ideas of the Imagination into an heap of *inarticulate* and *diſorderly* Fancies. And how is it poſſible our Minds ſhould ſtrike *true Harmony*, when its Inſtrument is thus *diſordered*, and all the Strings of it are ſo *out* of *Tune?* How ſhould we *underſtand* well, while our *Brains* are *overcaſt* with the thick Fumes of *ſenſual* Luſts; and thoſe *Spirits*, which ſhould wing our minds, are grown ſo *liſtleſs* and *unactive*, that they rather *hamper* and *entangle* them? For what Clearneſs is to the *Eye*, that Purity is to the *Mind:* As *Clearneſs* doth diſpoſe the *Eye* to a quick and diſtinct Perception of *Material* Objects; ſo *Purity* from Luſt and Paſſion diſpoſes the *Mind* to a more clear Apprehenſion of *Intellectual* ones; and the more any Man's Soul is *cleanſed* from the Filth and Dregs of *Senſuality*, the *brighter* it will be in its Conceptions, and the more *nimble* and *expedite* in its *Operations*. For *Purity* doth naturally fit the *Body* to the *Mind*; it puts its Organs all in *Tune*, and renders its ſpirits *fine* and *agil*, and fit for the *nobleſt* Exerciſes of *Reaſon:* which they can never be, whilſt they are ſubject to diſorderly *Paſſions*, and drenched in the unwholſome Reeks of *Senſuality* and *Voluptuouſneſs*. But beſides this *Miſchief* which Sin doth to our *Underſtandings*, by rendring our *Bodies* unapt to all *Intellectual* Purpoſes; it alſo dyes the *mind* with *falſe* Colours, and fill it with *Prejudice*, and *undue Apprehenſions* of Things. For while our Souls are under the ſway of any diſorderly *Paſſion* or *Appetite*, they will naturally warp our *Judgments* into a Compliance with their own Intereſt: and bribe us to *judge* of things, not according to what they *are*, but according to what we would *have* them;

And when our *Judgments* are thus bribed by our *Intereſt*, and ſwayed by our *Paſſions*, it is impoſſible we ſhould *judge truly* of Things. For our *Paſſions* will *diſcolour* the Objects of our Underſtandings, and *diſguiſe* them into ſuch Shapes as are moſt agreeable to our *Humor* and *Intereſt*; and ſo our *Opinions* of Things will alter upon every Variation of our *Humours*, and our *Thoughts*, like *Weather-cocks* will be wheeling about upon every *Change* of Wind. So that while we are encompaſſed with the Miſts of *ſinful Prejudice*, they will neceſſarily hinder the *Proſpect* of our *Reaſon*, and obſcure the *Brightneſs* of our *Underſtandings*, and the *Clearneſs* of our diſcerning *Faculties*. And thus you ſee, how natural it is to Vice to *ſpoil* and *waſte* our *Underſtandings*, and to choke up thoſe Fountains of *Light* within us with Clouds and Darkneſs. And that it doth ſo is very apparent in Fact; for how much *wicked* Men have loſt their *Reaſon*, is apparent by the *ridiculous Principles* upon which they generally act; which generally are ſo very *weak* and *abſurd*, that it would be *impoſſible* for Men to aſſent to them, were not their Underſtandings *periſh'd*, and the Reaſon of their minds wofully *impaired* and *waſted*. As for inſtance; the *deſperate Atheiſt* wiſhes that there were no God, upon this Principle, that it is better for Men to be without a *God* than to be without their *Luſts*; than which there can be nothing more *wild* or *extravagant*: For it is plain that *without* our Luſts we can be *happier* than *with* them; whereas it is the *common Intereſt* of Mankind, that the World ſhould be governed by infinite *Goodneſs* conducted by infinite *Power* and *Wiſdom*; and no Man, or Society of Men can be *happy* without it. For take *God* out

out of the World, and you take away all *Hope* from the miſerable, all *Comfort* from the ſorrowful, and all *Support* from the dejected and calamitous; and at one blow cut in ſunder all the Bands of *Society*, raſe the Foundations of *Virtue*, and confound all Diſtinction between *Good* and *Evil*. And yet the beſotted Wretch, for the ſake of a paltry *Luſt* that *betrays* him with a Kiſs, and *ſtings* him in the Enjoyment, would fain baniſh *God* out of the World; though it is apparent that in ſo doing he would do Mankind more *Miſchief*, than if he ſhould blow out all the *Lights* of Heaven, or pull down the *Sun* from the Firmament. And in the general, what more *ridiculous Principles* can there be thought, than ſuch as theſe; *That Senſe is to be preferred before Reaſon, Earth before Heaven, Moments before Eternity; that the ſhort-liv'd pleaſures of ſin, which expire in the fruition, are ſufficient to balance the loſs of an immortal Heaven, and the ſenſe of an eternal Hell; that 'tis time enough to repent when we can ſin no more; and that God is ſo fond a Being, as that rather than ruine thoſe that wilfully ſpurn at his Authority, and trample upon his Laws, he will accept a few Tears and Promiſes to live well, when we can live no longer, in exchange for all the Duty we owe him; and that we may ſit all the day in the lap of our Luſts, and enjoy them without controul, and then at night when we can enjoy them no longer fly up to Heaven, upon the Wings of a Lord have mercy upon us.* And yet a wicked Life is either built upon *no Principles* at all, or upon ſuch as *theſe*; which are ridiculous beyond all the extravagant Conceits of *Fools*, or *Madmen*. 'Tis no wonder therefore, that the Scripture ſo frequently brands the *Sinner* with the infamous Character of a *Fool*;

Fool; for if you meaſure him by the Principles he acts upon, there is not a *greater Fool* in Nature: which is a plain Evidence, how much *Vice* doth *beſot* the Underſtandings of Men, and like thoſe Barbarous *Philiſtines*, puts out their Eyes, only to *ſport* it ſelf with their *Follies* and *Extravagances*. So that methinks had we any *Reverence* for our own *Reaſon*, by which we are conſtituted *Men* and diſtinguiſhed from the *Beaſts* that periſh; we ſhould never endure thoſe *Luſts* within our Boſoms, that do ſo much *impair*, and *waſte* it.

II. Sin ſubverts the *natural* Subordination of our *Faculties*. For the *natural* Order and Politie of our *Natures* conſiſts in the Dominion of our *Rational* Faculties, over our ſenſitive Paſſions and Appetites; ſo that then only we live according to the *Law* of our *Nature*, when we eat and drink, and love and hate, and fear and hope, and deſire and delight, according as *right Reaſon* preſcribes. For the *nobleſt* Principle of Humane Nature is *Reaſon*, by which it is that we are conſtituted *Men*, and advanced into a *Form* of Beings above all *ſublunary* Creatures; and this *Reaſon* of ours is implanted in us, by the great Author of our Beings, for no other End, but only to *ſteer* and *direct* us; to be an *Eye* to our blind and brutiſh *Affections*, to *correct* the Errors of our *Imaginations*, and bound the Extravagancies of our *Paſſions* and *Appetites*, and to *regulate* the whole Courſe of our *Actions*; ſo as that we may demean our ſelves, as becomes ſuch *Beings* as we are, and placed in ſuch *Relations* and *Circumſtances*. God therefore having compounded us of contrary *Natures*, *viz.* *Rational* and *Senſual*, which are pregnant with contrary *Inclinations* and *Affections*;

Affections; from hence ariſes the *Neceſſity* of all thoſe Heroic *Virtues*, which conſiſt in the *Dominion* of our *Reaſon* over our Senſitive *Affections* and *Appetites*; ſuch as Chaſtity and Sobriety, Meekneſs and Equanimity, and the like; all which are proper to us as Beings made up of contrary *Principles*, from whence ſpring thoſe contrary *Inclinations*, in the good or bad *Government* whereof conſiſts the Nature of *Virtue* and *Vice*. Whilſt therefore we keep our Brutal *Paſſions* and *Appetites* in Subjection to our *Reaſon*, we follow the genuine Current of *Humane Nature*; in which our *beſt* and *nobleſt* Principle *rules*, and all our *inferiour* Powers are regularly *ſubordinate* to it: But when we degenerate into a State of *Sin*, we thereby *diſcompoſe* the Harmony of our Natures, and put all our well-ranked Faculties into a ſtrange *Diſorder* and *Confuſion*. For every Sin is a *Rebellion* either of our Paſſions, or Appetites againſt our *Reaſon*; and we never commit any known Evil, but we willfully *affront* our own *Underſtandings*, and offer open *Violence* to thoſe *ſuperiour* Faculties that ſhould *rule* and *govern* us. So that when by a *Cuſtom* of *ſinning*, our Paſſions and Appetites have been *train'd* up for a while in *Diſobedience* to our *Reaſon*, they will by degrees grow ſo *headſtrong* and *ungovernable*, that it will be a hard matter to reſtrain them within any Compaſs of *Reaſon* and *Sobriety*; and unleſs we take a world of pains to *ſuppreſs* them, they will never leave *rioting* and *tumultuating* within us, till they have broke through all their *natural* Confinements into a *licentious*, *wild*, and *boundleſs* Anarchy; and having thus got head within us, and beaten our *Reaſon* from its *native throne*, they will hurry us headlong into all manner

manner of *Follies* and *Extravagances*. For now we ſhall act no longer from *Reaſon*, but from *Senſe*; our Nature being *turn'd* upſide-down, and the Cardinal Points of our Motion *chang'd* into quite contrary Poſitions; ſo that our *Reaſon* will ſtand us in no other ſtead, but only to cater for our *Fleſh* and *ſenſitive Affections*, and to make us *Brutes* with greater *Luxury* and *Reliſh*: And being thus wholly acted by our *brutiſh Senſe*, and led only by the *blind* Inſtincts of the *Fleſh*, our *Reaſon* will have no hand in the *Government* of our *Lives*; but, like the Beaſts of the Field, we ſhall live at random, and do things, not becauſe they are *reaſonable* in themſelves, but becauſe they are *pleaſing* to our unreaſonable *Affections* and *Appetites*. Such a ſtrange *Diſorder* doth Sin bring upon our *Natures*; ſo miſerably doth it *blend* and *confound* our Faculties, that were it not for our *Speech* and *Shape*, it would ſcarce leave us any remaining Character of *Diſtinction* from the *Beaſts* that periſh. For it diſſolves our *Reaſon* into a meer *ſenſual Sagacity*, and enſlaves that *high-born* Power to every *baſe* Paſſion and Appetite; and ſo reduces our *well-formed Natures* into an undiſtinguiſh'd *Chaos*, where Senſe and Reaſon, Brute and Man are *ſhuffled* together in a heap of rude and undigeſted *Ruins*. So that methinks had we any Reverence for that *excellent Nature* that we carry about with us, that *Nature* by which we are allied to *Angels*, and do border upon *God* himſelf; we ſhould never endure to harbour thoſe *inhumane Luſts*, that do ſo *diſorder* and *confound* it, that make ſuch *Spoils* and *Devaſtations* within us, that do ſo diſturb the *Harmony* of our Faculties, and disjoint the very *Frame* of our Beings.

III. Sin

III. Sin *diſturbs* the Tranquility of our *Minds*; and this naturally follows from the *former*: For the *Mind* of Man can never be at *Eaſe*, ſo long as its *Bones* are out of joint, and all its *Faculties* ſo wofully *diſorder'd*. For thus every thing is at *Eaſe*, ſo long as it is in its own *natural* State and Condition; but when once its Parts are *diſplaced*, or put into a *Diſorder*, or *diſtorted* into an unnatural Figure; it is in *reſtleſs* Motion, till it *returns* again to the ſpecifick State and Poſture of its own *Nature*. And ſo it is with the *Mind* of Man; which while it preſerves its own *natural Station*, and *Superiority* over our Affections and Appetites, is *calm* and *quiet* and *ſerene*, and enjoys within it ſelf perpetual *Eaſe* and *Tranquility*: But being thrown out of its *native Throne*, and led into *Captivity* by its own *Vaſſals*, it can find no Reſt in this *preternatural* State; but, like a disjointed Member, is in perpetual *Anguiſh*, and *Anxiety*; and having, like all other Things, an inward *ſtrong Propenſion* to its own *natural* State and Condition, it will be perpetually *ſtruggling* and *contending* towards it, till it hath quite *wearied* and *tired* out it ſelf with its own vain and ineffectual Efforts; and then it will ſit down and bemoan it ſelf, and pine away with *Grief* and *Diſſatisfaction*. And hence it is that in the Courſe of a *wicked Life* we feel ſuch Contentions between the *Fleſh* and the *Spirit*, ſuch perpetual broils between the Law in our *Minds*, and the Law in our *Members*; which proceeds from this *natural Struggling*, and *Conatus* of the *Mind* to recover its *native Empire* over our Affections and Appetites: From which it will never wholly ſurceaſe, till it is wholly *ſubdu'd* to the will of the *Fleſh*; and when it is ſo, it will be

be perpetually *torn* and *distracted* by those *various*, *wild*, and *inconsistent* Affections; whereunto it will be subjected. For so long as our *Passions* are subject to our *Reason*, there can be no *Division* among them; because nothing can *divide* our *Passions*, but only our proposing to our selves *different* and *contrary* Ends: But the Ends of *Reason* are all *consistent* with, and *subordinate* to one another, its *lesser* and *inferiour* Ends being only the Inns at which it baits upon the Road towards its *superiour* ones; and whilst we are under the Power and Conduct of *one* Sovereign End, our *Passions* must necessarily *joyn* hand in hand, and walk together like Brethren in *Unity*. But when once they have shaken off the Yoke of *Reason*, and submitted themselves to the Dominion of *Sense*; among that great *Variety* of Ends and Objects which *Sense* proposes to them, they must needs be *torn* and *divided* one from another. For such is the *Scantiness* of *Sensual* Goods, that we not being able to *content* our selves with any *one* of them, are fain to walk the Rounds in a constant Succession and Circle of *Varieties*; and then every one of these *various Goods* will create within us a *various Desire*: And so as *Sense* doth multiply its *Temptations*, we shall still multiply our *Desires* and *Affections*; and at every *new Game* that springs, we shall still let fly *new Passions*. But now the Ends of *Vice* are not only *various*, but also *contrary* to, and *inconsistent* with one another: For all *Vices* consisting in Extremes, either in *Excesses* or *Defects*, their Ends must be *contrary* too, and so they cannot but disagree; *Excess* and *Defect* being in themselves *most contrary*. And these *contrary Vices* must needs raise *contrary Factions* in the *Mind*, and people it with a Rabble of *wild* and *incon-*

inconſiſtent Paſſions; which will be always bandying one againſt another, and conſequently embroiling the *Soul* in eternal *Mutinies* and *Tumults*. And this is the State of every *vicious* Man; he is divided into infinite *Schiſms* and *Separations*; and like a *barbarous Countrey*, cantoned out into a World of petty Principalities, which are always together by the Ears, and continually invading one anothers Dominions. Now what a miſerable *Diſtraction* muſt a Man's *Mind* be in, when it is thus *juſtled* to and fro in ſuch a crowd of *contrary* and *impetuous* Paſſions; when *Pride* ſhoves it one way, and *Covetouſneſs* another; when *Ambition* thruſts it forward, and *Cowardice* pulls it back again; and ſo many *different Luſts* do at the ſame time hurry it ſo many *different* and *contrary Ways*? How is it poſſible it ſhould eſcape *Actæon*'s Fate, to be worried till it is torn in pieces by its own Hounds? And therefore as we value the *Peace* of our own *Minds*, and would not have the inward *Harmony* diſcompos'd by the perpetual *Jarrings* of ſo many *contrary* Paſſions; it concerns us to *ſubdue* and *mortifie* our *Luſts*: For ſo long as we entertain theſe ſeditious *Incendiaries*, they will be perpetually raiſing *Tumults* within us, and our *Minds* will never be at *quiet* for them. For the only Way to keep our *Minds* at Peace, is to *unite* our *Affections*; which we can never hope to do, till we have *ſubdu'd* them to the Empire of our *Reaſon*. But when we come to be under the Command of that *one ſupreme* End, which our *Reaſon* will propoſe to us, as the *utmoſt Scope* of our *Deſires*; then and not till then will theſe *ſcattered* Rivulets of our Affections *unite* themſelves in *one* and the *ſame* Channel, and flow towards *one* and the *ſame* Ocean: And then our

Mind

Mind will be at *Reſt*, and its *contrary Paſſions* being *laid*, which now like the *boiſterous Waves* daſh one againſt another, it will no longer be *capable* of being *ruffl'd* into a Storm; but in the midſt of all the *Changes* of this World, will find it ſelf perpetually inſpired with the moſt *calm*, and *gentle* Thoughts.

CHAP. IV.

Of Helps *to* Mortification, *given us by the Spirit of God.*

THE *Motives* and *Arguments* for *Mortification*, which ariſe from conſidering the *Miſchiefs* and *Inconveniences* of *Sin*, having been ſpoken to; I ſhall now proceed to ſuch *Helps* to this Duty, as are given us by the Spirit of God: And I ſhall conſider them under theſe *four* Heads,

Firſt, The *external* Arguments and Motives of the *Goſpel*.

Secondly, The *external* Providences of the *Divine Spirit* by which he excites us to our Duty.

Thirdly, The Aids and Aſſiſtances which the *Holy Angels* give us, who are the Agents and Miniſters of the *Holy Ghoſt*.

Fourthly, The *internal* Motions and Operations of the *Holy Ghoſt* upon *our Souls*.

I. Let us conſider the *external* Arguments and Motives of the *Goſpel*; ſuch as the *Promiſes* and *Threats* of it, the great *Example* of our *Saviour* deſcrib'd in it, together with all thoſe mighty Conſiderations

rations out of his *Paſſion* and *Reſurrection*, his *Interceſſion* for us at the right hand of God, and his *Coming* to judge the World in the *laſt day*: All which are the Aids and Aſſiſtances of the *Holy Spirit*, who hath revealed them to us, and demonſtrated their *Truth* and *Divinity* by ſundry *miraculous* Operations; which are therefore called the *Evidences* and *Demonſtrations* of the *Spirit*. So that whatſoever there is in the Goſpel to enable us to our Duty; whatſoever Counter-charms its *Promiſes* afford us againſt the Charms and Allurements of our own *Luſts*; whatſoever *Antidotes* its *Threatnings* preſcribe us againſt the terrours of the Devil's Temptations; whatſoever *Motives* there are in the *Life* or *Death*, *Reſurrection*, and *Interceſſion* of our Bleſſed *Saviour*, and in his final *Judgment* by which we muſt ſtand, or fall for ever: In a word, whatſoever *Arguments* the Laws or the Creed of our *Holy Religion* offer us, either to *incite* us to our *Duty*, or to *enable* us to baffle the Temptations of *Vice*; they are all from the *Spirit*, and conſequently are to be reckon'd among thoſe gracious Aids and Aſſiſtances which *He* affords us. And hence the *Goſpel* which teaches us to *deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly and godly*, is called the *grace of God which bringeth ſalvation unto all men*; Tit. ii. 11, 12. And in *Rom.* viii. 2. The Apoſtle calls it *the law of the ſpirit of life in Chriſt Jeſus*, by which he was *made free from the law of ſin and death*: Nay, ſometimes the Goſpel is called the Spirit, 2 Cor. iii. 6. *who alſo hath made us able miniſters of the New Teſtament, not of the letter, but of the ſpirit*; *i.e.* not of the Law, but of the Goſpel, *for the letter killeth, but the ſpirit giveth life*: That is,

as he elsewhere explains himself, the Law is a Ministration of *Death*, but the Gospel brings *Life* and *Immortality* to light: And that this is the Meaning, is plain from what follows, v. 7, 8. *but if the ministration of death written and ingraven in stones was glorious*, (which is a plain description of the Law of *Moses*) *how shall not the ministration of the Spirit be rather glorious?* And consonantly hereunto by the *Spirit* we may understand the Motives and Arguments of the *Gospel*.

II. Let us consider the *external* Providences of the *divine Spirit* by which he excites us to our *Duty*, and doth many ways administer to our *Reformation*; which are so considerable a part of God's *Grace* and *Assistance*, that there are very few *good Thoughts* and *Purposes* that spring up in our Minds, which have not their *Rise* from some *external* Event of *divine Providence*. And this we may easily observe, by following the *Train* of our own Thoughts, and pursuing the *Stream* of them to their *Spring* and *Original*: For though many times we find *good Thoughts* injected into us we know not *how*, nor *whence*; yet, if we do but curiously observe the *Rise* of our soberest Thoughts and Purposes, we shall generally find that it is some *external* Accident or other that occasions them. Either our *Sin* betrays us into some great *Shame* or *Infelicity*, or our wicked *Designs* are baffled by some intervening *Accident*, or some remarkable *Judgment* meets us, as the *Angel* did *Balaam*, in the Road of our *Folly* and *Wickedness*, by which our *stupid* Consciences are many times *startled* into Reflections; or by some good *Providence* we are directed to a *serious Book*, or *faithful Guide*, or link'd into some *pious Family*, or *vertuous Association*, by whose wise

wiſe *Admonitions*, holy *Examples*, or friendly *Reproofs*, we are frequently inſpired with *good* Thoughts, and *ſerious* Reſolutions; and from theſe, or ſuch like *Providences* ordinarily ſpring the Beginnings of our *Reformation*. So that it is no *mean Aſſiſtance* that the Divine Providence contributes to us; but by a thouſand *Arts* of Love, and *Methods* of Kindneſs which we take no *notice* of, it adminiſters to our Recovery, and ſerves the everlaſting Intereſts of our *Souls*. Sometimes it *removes* Temptations from us, and keeps them at a *diſtance*, while our *Luſt* is *hot* and *ready* to take fire, till it is cool'd and extinguiſh'd by *ſober* Counſels: Sometimes by *indiſcernible Accidents* it ſuggeſts good *Thoughts* to us, and raiſes good *Deſires* in us; and then *ſeconds* thoſe Accidents with ſuch a *Train* of Events, as it knows will be moſt conducive to *continue* thoſe *Thoughts*, and to *nurſe* up thoſe *Deſires* into fixt and laſting *Reſolutions*: In a word, it obſerves the *mollia fandi tempora*, and is infinitely watchful in the *timing* its Addreſſes, ſo as to ſtrike while the Iron is *hot*, and to interpoſe when we are moſt *apt* to be perſuaded and wrought upon. If therefore by theſe Aſſiſtances of the *divine Providence* we do *mortifie* our *Luſts*, we do it by the *Spirit*; who doth ſo order and diſpoſe all thoſe *outward Events*, and *Accidents*, as may be moſt conducive to our *Amendment*.

III. Let us conſider thoſe Aids and Aſſiſtances, which the *holy Angels* give us, who are the Agents and Miniſters of the *Holy Ghoſt*; whom he ſends forth to *ſuccour* and *aſſiſt* us in the Diſcharge of our *Duty*. And hence *Heb.* i. 14. they are ſaid to be *miniſtring ſpirits ſent forth to miniſter for them who ſhall be heirs of ſalvation*: And in purſuance of this

their Ministry they are said to *pitch* their *tents* round about those that fear God, *Psal.* xxxiv. 7. and God himself hath promised to *give his Angels charge over them to keep them in all their ways*, in the xci. *Psal.* 11. which Expressions, I confess, do immediately refer unto the *outward* and temporal Protection, which good Men do receive from the *holy Angels*: But since those *blessed* and *benigne* Spirits are so much concerned in *Humane Affairs*, we cannot but suppose that, so far as their own Ability, and the Laws of the invisible World will permit them, they are ready to succour our *Souls*, as well as *Bodies*; and to contribute to our *eternal*, as well as *temporal* Interests; especially considering that of our Saviour, Luk. xv. 10. *that there is joy in the presence of the Angels of God over one sinner that repenteth.* And if they are so far concern'd in our *Repentance*, as to *rejoyce* in it, to be sure they will and do *promote* it; since in so doing they contribute to their own *Joy*. Now the *holy Angels*, being the Ministers of the *Divine Providence*, have great Advantages of assisting us in our *Duties*, and serving the Interests of our *Souls*; which Advantages to be sure their own *Goodness* and *Benignity* will prompt them to make the utmost Improvement of. They have many Opportunities to *present* good Objects to us, and to *remove* Temptations from us; of *disciplining* our Natures by *Prosperities* and *Afflictions*, and of *ordering* and *varying* our outward Circumstances, so as to render our *Duty* more *facile* and *easie* to us. And besides, as they are *Spirits*, they have a very *near* and *familiar* Access to our *Souls*; not that they can make any *immediate Impressions* upon our Understandings, or Wills, which is a Sphere of Light to which no *created spirit*

rit can approach, but is under the immediate Oeconomy of the *Father of Spirits*: But yet being *Spirits*, I conceive, they may eaſily inſinuate themſelves into our *Fancies*, and mingle with the *Spirits* and *Humours* of our Bodies; and by that means ſuggeſt *good Thoughts* to us, and raiſe *holy Affections* in us. For that they can work upon our *Fancies* is apparent; elſe there could be neither *Diabolical*, nor *Angelical* Dreams: And if they can ſo act upon our *Fancies*, as to excite new *Images* and *Repreſentations* in them, they may by this means communicate new *Thoughts* to the *Underſtanding*; which naturally prints off from the *Fancy* all thoſe Ideas, and Images which it ſets and compoſes. And as they can work upon our *Fancies*, ſo they can alſo upon our *Spirits* and *Humours*; elſe they have not the power of *curing*, or *inflicting* a Diſeaſe: And by thus working upon our *Spirits*, they can in ſome meaſure *moderate* the Violence of our *Paſſions*; whith are nothing but the *flowings* and *reflowings* of the *Spirits* to and fro from the Heart: And by working upon our *Humours* they can compoſe us to ſuch a *ſedate* and *ſerious Temper*, as is moſt apt to receive *religious Impreſſions*, and to be *influenc'd* by the Motions of the *Holy Ghoſt*. Theſe things I doubt not but the *bleſſed Angels* can do, and many times do, though we *perceive* it not: And though poſibly by the *Laws* of the World of *Spirits* they may be *reſtrained* from doing their *utmoſt* for us, that ſo we may ſtill act with an uncontrouled *Freedom*, and be left under a Neceſſity of *conſtant* and *diligent* Endeavour; yet doubtleſs their *Aſſiſtance* is not wanting to us; but as the *evil Angels* are always ready to *pervert* and *ſeduce* us, ſo the *good* are no leſs ready

to *reform* and *recover* us. And ſince whatſoever they do for us, they do as the *Agents* and *Miniſters* of the *Divine Spirit*; whatſoever we do by their Aſſiſtance, we do by the *Holy Spirit*.

Fourthly and Laſtly, Let us conſider the *internal* Motions and Operations of the *Holy Ghoſt* upon our *Souls*. For beſides all thoſe Aſſiſtances which the *Holy Spirit* vouchſafes to us by his *Word*, and his *Providence*, and his *Holy Angels*; he does alſo very powerfully *aid* and *help* us by his own *immediate Motions*, and *Suggeſtions*. For that the Miniſtrations of *Religion* have been always accompanied with the *internal* Operations of the *Spirit*, is evident from that *miraculous* Succeſs that *Religion* hath found in the World: For I cannot imagine how *Chriſtianity*, that never was beholding to *humane Force* and *Power*, but inſtead of that found all the Powers of the World armed *againſt* it, and had ſo many mighty *Prejudices* to combate, before ever it could be admitted to ſpeak with Mens *Reaſon*; I ſay, I cannot imagine, how under ſuch Circumſtances it could have *thriv'd* and *flouriſh'd* as it did, had it not been accompanied with an *inviſible Power*, from *above*. For how did it *triumph* in its very *Infancy* over all the Power and Malice of the World, growing like the *Palm-tree* by Depreſſion, and *conquering* in the midſt of *Flames*? What wonderful *Alterations* did it make in the *Lives* and *Manners* of Men, transforming in an inſtant the *debauch'd* and *diſſolute* into Patterns of the ſtricteſt *Temperance* and *Sobriety*, and with its mighty Charms turning *Wolves* into *Lambs*, and *Vultures* into *Tuttle-doves*? Which wonderous effects were ſo very frequent, that the *Heathens* themſelves took ſpecial notice of them; which

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as St. *Auſtin* tells us, made them to attribute its Succeſs to the Power of *Magick*; thinking it impoſſible that it ſhould do ſuch Wonders, without the Aſſiſtance of ſome *powerful Spirit*. And indeed it is not to be ſuppoſed, how it ſhould work ſuch *ſtrange* and *ſuddain Alterations* in Men, by its *external* Arguments and Motives, without a *divine Power* concurring with them and animating and enforcing them: and though now that *Chriſtianity* hath gotten ſuch footing in the World, and is become the Religion of *Nations*, the *divine Spirit* does not *ordinarily* work upon Men in ſuch a *ſtrange* and *miraculous* way; but proceeds in more *humane* Methods by joyning in with our *Underſtandings*, and leading us forward by the Rules of *Reaſon* and *Sobriety*; ſo that whatſoever Aids it affords us, they work in the *ſame Way*, and after the *ſame Manner*, as if all were performed by the Strength of our *own Reaſon*; yet we have a *ſtanding Promiſe* which extends to all Ages of *Chriſtianity*, that to him who *improves* the Grace which he hath already, *more* Grace ſhall be given; that if we *work out our ſalvation with fear and trembling*, God will work in us *to will and to do*; and that he will give his *holy Spirit* to every one that ſincerely *asks*, and *ſeeks* it. For of the *Performance* of this *Promiſe*, there are none of us all but have had many *ſenſible Experiences*; for how often do we find *good Thoughts* injected into our Minds we know not *how* nor *whence?* How frequently are we *ſeiz'd* with *ſtrong* and *vehement* Convictions of the Folly and Danger of our own Wicked courſes, even in the *midſt* of our looſe *Mirth* and *Jolity*, when we are *rock'd* into a deep *Security*, when we have *endeavour'd* to *chaſe* good Thoughts from our Minds,

or to *drown* them in *Sensuality* and *Voluptuousness*? How often have we been *haunted* with their *Importunities*, till we have been *scar'd* by them into sober *Resolutions*? And when we have complied with them, what *Joys* and *Refreshments* have we sometimes found in the Discharge of our *Duty*, to encourage us to *Perseverance* in Well-doing? All which are *plain* and *sensible* Instances of the *internal* Operations of the *Holy Spirit* upon our Souls. So that when we comply with these *inward* Motions of the *Holy Ghost*, so as to forsake those sins which they dissuade us from, we do then *mortifie the deeds of the body by the Spirit.*

From the Consideration of these Benefits by the *Spirit* of God, many useful *Inferences* may be deduc'd: And First, From hence we may discern the Necessity of their *Spirit*, to enable us to *mortify* the Deeds of the *Body*. And indeed considering the *Infirmity* of our Natures, and the many *Temptations* we have to encounter, how we are *habituated* to a *Sensual Life* before we are capable of exercising our *Reason*, and how much our *Wills* are bias'd by our *Carnal Inclinations*; it is hardly to be imagined, how we should ever be able to retrieve our selves from the Power and Dominion of our own *Lusts*, without some *supernatural* Aid and Assistance. For tho' we have an *Understanding* capable of distinguishing between *Good* and *Evil*, and of discerning all those *Advantages* and *Mischiefs* that are inseparable unto *vertuous* and *vicious* Actions; though we have a *Will* that can comply with the Dictates of right Reason, and is no ways determined and necessitated to Evil; and though we *can* do whatsoever we will: Yet if besides those Motives which arise out of the

the *Nature* of *Vertue* and *Vice*, we had not *ſupernatural* Arguments to aſſiſt us, our *Inclinations* would certainly prove too ſtrong for our *Reaſon*. If the *laſcivious Wanton* had no other Arguments to oppoſe againſt the Temptations of *Luſt*, but that it vexes him with *Impatience*, fills him with mad and ungovernable *Deſires*, torments him with *Fear* and *Jealouſie*, betrays him into *Sickneſs* and *Poverty*, and the like; How can it be expected that ſuch *ſlender* Arguments ſhould prevail againſt the Importunities of his *depraved Appetite*? If the *covetous Oppreſſour* had no other Motive to confront *his Luſt* with, but that his injuſtice expoſes him to the Hatred of thoſe whom he injures, and violates the Laws of Society, and conſequently is deſtructive of the Publick Good, in which his own is involved; alas! What *thin* Arguments would theſe be to him, in compariſon with the Temptations of a Bag of Gold? And though to theſe *natural* Arguments God hath added ſundry *ſupernatural* ones in the Revelation of the *Goſpel*, ſuch as are in *themſelves* ſufficient to check our moſt *outragious Appetites*, and to baffle the *ſtrongeſt Temptations*; Yet alas! our *Thoughts* are ſo ſquander'd among this great Multiplicity of *carnal* Objects that ſurrouud us, that did not the *Divine Spirit* frequently ſuggeſt thoſe *ſupernatural* Arguments to us, and by the powerful Influence of his *Grace* keep our Minds intent upon them, we ſhould never recollect our ſelves to ſuch a *through Conſideration* of them, as is neceſſary to perſuade our ſelves by them into a *laſting Reſolution* of Amendment. So that we have very great need both of the *outward*, and *inward* Grace of God; for though we can *deliberate* what is beſt to *chooſe*, and *chooſe* what we find *beſt* upon Deliberation; yet we are like Men ſtanding

ing *in bivio*, between two contrary Roads, and are naturally indeed free to turn either to the *Right* hand or to the *Left*; but on the *Left-hand* way there are ſo many *Temptations* perpetually beckoning to us, and inviting us unto that which is *Evil*, and our brutiſh *Paſſions* and *Appetites* are ſo ready upon all occaſions to yield and comply with them; that we ſhould certainly go that way, did not the *Holy Spirit* importune us with ſtrong Arguments to turn to the *Right-hand* way of *Vertue* and *Goodneſs*.

II. We may learn from hence the Neceſſity of our *Concurrence* with the *Spirit*. For the *Spirit* of God works upon us in ſuch a way, as is moſt *congruous* to our *Free* and *Rational* Natures; that is, it doth not act upon us by meer *Force*, or irreſiſtible *Power*, but addreſſes to our *Reaſon*, with Arguments and Perſuaſions, and ſo moves upon our *Wills* by the Mediation of our *Underſtandings*: But when He hath done all, He leaves it to our own Choice whether we will *reject*, or *embrace* his Propoſals. For although I firmly believe, as no Man would be *wicked*, were he not invited by the Temptations of *ſin*, ſo no Man would be *good*, were he not ſolicited by the *Grace* of God; yet I ſee no Reaſon to imagine, that either the *one* or the *other* invades the Liberty of our *Wills*. The Temptations of *Sin* indeed incline us one way, and the *Grace* of *God* another; but when all is done, they leave us *free* to *chooſe* or *refuſe*, and neither the *one* nor the *other* forces or neceſſitates us. And hence the *Succeſſes* of the *Divine Grace* are in Scripture attributed to the *Diſpoſition*, or *Indiſpoſition* of the Subject it acts upon: So *Matth.* xi. 20, 21. *Then began he to upbraid the Cities, wherein his mighty works were done; woe unto thee Corazin, woe unto*

unto thee Bethſaida; for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in ſack-cloth and aſhes. From whence I argue, that *that Grace* which would have converted *Tyre* and *Sidon*, was not *irreſiſtible*; for if it had it would have converted *Corazin* and *Bethſaida* too: For how could they have reſiſted *irreſiſtible* Grace? And why ſhould it not have had the *ſame* Effect on the *one*, which *it* would have had on the *other*; had there not been ſomething in the *one* which was not in the *other*, which did actually *reſiſt* and *vanquiſh* it? And ſo likewiſe in the Parable of the *Seed* ſown in the *High-way*, the *ſtony*, *thorny*, and *good* Ground, *Matth.* xiii. the Reaſon why the Seed proſpered in *ſome*, and not in *others*, is plainly reſolved into the *different* Condition of the *Soil*: for as for thoſe that either conſidered not *at all*, or not *enough*, the Seed of the Divine Grace proved altogether *ineffectual* to them; but as for thoſe who had ſo *throughly* conſider'd its Propoſals, as to form in their Minds a *firm* and *ſetled* Judgment of them, it produced in them a moſt *fruitful* Spring of *Virtues* and *good Works*. Which is a plain Argument that the *Succeſſes* of *God's Grace* depend upon the *Concurrence* of our *Endeavours* with it; for had it wrought *irreſiſtibly* upon theſe *different* Soils, it muſt have had the *ſame Succeſs* in *all*. And indeed it is infinitely unreaſonable to expect, that God ſhould make us good *irreſiſtibly*, without the *free* Concurrence of our own *Will*, and *Endeavours*; ſince by ſo doing he muſt offer *Violence* to the Frame of our Beings, and *alter* the eſtabliſhed Courſe of our *Natures*; which conſiſts in a *free Determination* of our ſelves, according to the Dictates of our own *Reaſon*.

Reason. For that which is *irresistible* must *necessitate* the Subject upon which it acts; and therefore if we are *impell'd* to be *good* by a Power which we cannot *resist*, it is not in our Power to *choose* whether we will be *good* or *no*. Wherefore though God be infinitely *desirous* of our Happiness, and ready to *contribute* whatsoever is necessary to promote it; yet he will not effect it by *necessary* Means and Causes, but in such a way only as is fairly consistent with the *Liberty* of our *Wills*: that is, he will not save us without *our selves*, whether we will or no; but take our *free Consent* and *Endeavour* along with him. And having done all that is necessary to *perswade* us, he expects that we should *consider* what he saith, and upon *that*, *consent* to his gracious Proposals, and *express* this Consent in a constant Course of *holy* and *vertuous Endeavours*: and if we will not do *this*, we cannot be *sav'd*, unless God work a *Miracle* for us, and alters the Course of *Nature*; which is the *great Law* by which his Providence doth govern all the Beings in the World. And this we have no Reason to expect, either from the *Goodness* of *God's Nature*, or from any *Revelation* he hath made to us: not from the *Goodness* of his *Nature*; for why is it not as consistent with *that* to *govern* us as free Agents, as to *make* us such? Not from any *Revelation* of his Will; for that indispensably exacts our free *Concurrence* with his *Grace*, and *Assistance*, and requires us to make our selves a *new Heart*, to *cleanse* our selves *from all filthiness of the flesh and spirit*, and to *work out our own salvation with fear and trembling*. 'Tis true, God is also said to *work in us to will and to do*, to *create in us a new heart*, and to *create us in Jesus Christ unto good works*: Which

Which ſeemingly repugnant expreſſions can be no otherwiſe reconciled, but by ſuppoſing *God* and *Man* to be *Joint-Cauſes* contributing to the ſame *Effect*; ſo that where God ſpeaks as if He did all, we muſt ſuppoſe the *Concurrence* of our *Endeavours*; and where he ſpeaks as if We were to do all, we muſt ſuppoſe the *Concurrence* of *his* own *Grace*.

III. We may be aſſur'd from hence of the Certainty of *Succeſs*, upon ſuch a *Concurrence* of our *Endeavours* with the *Spirit* of *God*: which plainly implies the Aſſiſtances of the *Spirit* to Be within our *Power*, as being in an inſeparable Conjunction with our *ſincere* and *faithful* Endeavours. And that they are ſo, is apparent; for as for the *outward* Aſſiſtances of the *Spirit*, which are the powerful Arguments and Motives of the *Goſpel*, we have them always at *hand*, and may make uſe of them when we *pleaſe*; we have a free Acceſs to this *divine Armoury*, and may at any time furniſh our ſelves with *ſufficient Weapons* to aſſoil the moſt formidable *Temptations*: And as for the *inward* Aids of the bleſſed *Spirit*, God by his own free *Promiſe* hath inſeparably entailed them upon our *honeſt* and *pious* Endeavours. Thus he hath promiſed to give his *grace* to thoſe who *humble* themſelves, and to *draw nigh* unto them who *ſubmit* themſelves to him: *Jam.* iv. 6, 7, 8. and *unto every one that hath*, that is, improves what he hath, he hath promiſed *it ſhall be given* and that *he ſhall have abundance*, *Mat.* xxv. 29. and to every one that *asks* ſincerely and honeſtly, he hath promiſed *to give his Holy Spirit*, Luk. xi. 13. And thus by his own free *Promiſe* he hath tied *his* Spirit to *our* Endeavours, ſo that we may have his Aſſiſtance when we *pleaſe*; he being confined by his own *Promiſe* to be ready at

at our *Call*, and to come in to the Aid of our *Endeavours*, whenſoever we ſhall *need* and *ask* his Aſſiſtance. And having ſuch a powerful *Second* engaged in our Quarrel, what Reaſon have we to doubt of *Succeſs* and *Victory*? For what *Luſt* is there ſo ſtrong that we may not *ſubdue*? What *Habit* ſo inveterate, that we may not *conquer*? What *Temptation* ſo powerful that we may not *repulſe*, whoſe endeavours are thus *ſeconded* with Almighty Aids from above? For now whatſoever the *Divine Spirit* can do in us, *we* can do; becauſe we can do that, which being done, will infallibly *oblige* him to *concur* with us: And though we cannot conquer our *Luſts* in our own *ſingle* Strength, yet we can by our Endeavours engage *him* on our *ſide*, who is both *able* and *willing* to enable *us* to conquer them. So that if we *will*, we may be *invincible*; and there is no *Temptation* can be too *ſtrong* for us, if we do not by our own *Sloth*, and *Cowardice* diſingage the *Almighty Spirit* from aſſiſting us.

IV. From hence we may perceive how much Reaſon there is for our *continual Prayers*, and *Supplications* to God; ſince it is ſo apparent that our *Victory* over *Sin*, and conſequently our *eternal Welfare* doth ſo much depend upon the Aids and Aſſiſtances of the *Spirit* of *God*; and ſince God is ſo ready to *give* his *holy Spirit* to us, whenſoever we ſincerely *ask* and *deſire* it. Now the great *Reaſon* of Prayer is *Want*, and the greateſt *Encouragement* to it is *Aſſurance* of Supply; but there is nothing in the world that we have more *Need* of, and (if we faithfully ſeek it) nothing that we can have more *Aſſurance* of, than the gracious Influence of the *Holy Ghoſt*. We have as much Need of it, as of our daily *Bread*;

Bread; becauſe our Souls will *ſtarve* and *famiſh* without it: And we have as much Aſſurance of it, as the ſacred Word of the *God of Truth* can give us; becauſe he hath promiſed it to us who can as ſoon ceaſe to *be*, as to be *faithful*: And therefore if after ſo much *Need* and *Encouragement*, we do neglect our *Prayers*, and turn our backs upon the Throne of *Grace*; it is a plain argument that either we are wretchedly *inſenſible* of our *Need* of God's Grace, or cauſleſly *ſuſpicious* of the *Truth* of his Promiſe. And doubtleſs he that can paſs day after day without putting up one *Prayer* to Heaven, that can *venture* himſelf among the infinite *Snares* and *Temptations* of this world without imploring the Divine *Aid* and *Protection*, is a very *bold* and *fool-hardy* Sinner; one that declares he regards neither *God*, nor his own *Soul*, and that he cares not what becomes of him either *here*, or *hereafter*. Methinks did we but ſoberly conſider how much we *want* God's Grace, and how *ready* He is to afford it us; we ſhould as ſoon venture to ruſh *naked* into a Battle among Squadrons of Swords and Spears, as to go at any time into the World without *God*, to hazard our immortal *Souls* in the midſt of ſuch a numberleſs Battle of *Temptations*, without arming our ſelves by *Prayer* with the Divine *Grace* and Aſſiſtance. Wherefore ſince we have ſo much *Need*, and (if we ſeek it) ſo much *Aſſurance* too of the *Spirit* of God; let us take that excellent Counſel of the Author to the *Hebrews*, Heb. iv. 16. *Go boldly* and importunately *to the Throne of Grace, that we may obtain mercy, and find grace to help us in the time of need.*

V. From

V. From hence we may perceive the indiſpenſible *Neceſſity* of our faithful and ſincere Endeavours, in order to the *mortifying* our *Luſts*. 'Tis a ſtrange Principle which ſome Men have taken up, that if their Names are *recorded* in the eternal Roll of *Election*, they ſhall in time be made good by an *irreſiſtible Grace*; and that if they are *not*, they ſhall *never* be good at all, though they ſhould *Endeavour* it with their utmoſt *Power* and *Diligence*: And ſo they think, their beſt way is to *lye ſtill* in the Harbour, and expect the Event; concluding it in vain to begin their Voyage towards Heaven, without an *irreſiſtible* Gale from thence. A Doctrine which I doubt too many Men have improved to their own *everlaſting Ruin*; though it hath no Foundation at all in *Reaſon*, and hath nothing to ſupport it ſelf, but a few *miſtaken* Phraſes of Scripture. But he that ſhall impartially conſult the whole *Current* of God's Word, will find that the ordinary Language and Senſe of it is this; that God *deſires not the death of a ſinner*, but *would have all men to be ſaved*; but becauſe he would ſave us in ſuch a Way as is congruous to *free Agents*, and not by *fatal* and *neceſſary* Means, therefore he indiſpenſibly exacts the Concurrence of our *Endeavours*; that we ſhould *run the Race that is ſet before us*, and *ſtrive to enter into the ſtrait gate*, and that by *patient continuance in well-doing we ſhould ſeek for honour and glory and immortality*. And from any thing that God hath ſaid to us, we have as much Reaſon to hope to be *nouriſh'd* without *Eating*, as to be *ſav'd* without *Endeavour*. 'Tis true, God hath promiſed by his Grace to *co-operate* with us, to *joyn* in with our Faculties, and *bleſs* our virtuous Eſſays; but he is by no means obliged

liged to *work* for us, while we ſit *idle*; to *mortifie* our Luſts while we *feed* and *pamper* them; or to *purifie* our Minds, while we go on to *pollute* them with all the *Filthineſs* of the Fleſh and Spirit. No; if we would that God ſhould *aſſiſt* us, we muſt do what we *can* for our ſelves: We can attend upon the ordinary *Means* and *Miniſtries* of Salvation, we can *ponder* and *conſider* the great *Motives* of our Religion, and *abſtain* at leaſt from the *outward* Acts of Sin, and *implore* the Divine Aid to proſper and ſucceed our Endeavours: And if we will do but this, and what elſe is in our *Power*, let us then blame God, if we are not ſucceſsful; and if we die in our *Sins*, let us charge his *Decrees* with our *Ruin*. But if we will diſregard the *publick Miniſtries* of Religion, and wilfully excommunicate all *good Thoughts* from our minds; if we will comply with every *Temptation* to ſin, and refuſe to crave *Aſſiſtance* from Heaven againſt it; we have none to blame for our *Ruin* but *our ſelves*. For God hath told us before-hand, that *He* will not *ſave* us without *our ſelves*; and therefore he that is to go a long Jonrney, hath as much Reaſon to ſit down in hope to be ſnatched up into the Air by a Whirlwind, and ſo to be carried on the wings of it to his appointed Stage; as we have to neglect our *Endeavours* for Heaven, in expectation to be haled and ſnatched up thither, by the Almighty *Pulleys* of an *irreſiſtible* Grace. Let us not therefore upon this *vain Preſumption* ſit ſtill any longer with our hands in our boſoms, leſt we *periſh* in our Sloth, and expoſe our own Souls to *everlaſting Ruin*, by an *idle* Expectation of being *irreſiſtibly* ſaved.

VI. From hence we may discern the *Possibility* of keeping the Commands of God, in that God by his *Spirit* doth so powerfully *aid* and *assist* us. For supposing we cannot keep the Divine Law by our own *single Strength* and Power, yet it is apparent that we can do *that* which will *oblige* the *Divine Spirit* to *assist* and *enable* us to keep it; that is, we can do our *Endeavour*, which being done, entitles us to the *Promise* of Divine Grace, and Assistance. And though we cannot do all *our selves*, yet since we can do so much as will certainly oblige *God* to impower us to do the *rest*; it is already in our Power to do *all*, if we will. He that is strong enough to carry a Burthen of an hundred weight, but is required to carry two, may carry *both*; supposing that by bearing as much as he *can*, he shall certainly be *enabled* to carry the *whole*. Now God hath promised us by the Assistances of *his Grace*, whatsoever is wanting in the Power of our Nature; and therefore if we fall short of our *Duty*, and consequently of the *Rewards* of it, we can reasonably blame no one but *our selves*. For though we *cannot* do all in our *own* Strength, yet that we *do* not do all, is as much our Fault, as if we *could*; since we *may* do all through *Christ*, who would strengthen us, would we but do what we *can*. Let us therefore no longer cry out of the *Impossibility* of God's Commands, nor charge our Disobedience to them upon the *unavoidable Weakness* of our own Natures; since it is so plain, that our Sin is resolvable into no other Principle, but our own wretched *Wilfulness* and *Obstinacy*. But let us betake our selves to a *serious* and *hearty Endeavour* of doing our Master's Will; and if when

when we have done all that we *can*, we ſhould then fall ſhort of our *Duty*, and miſs the *Reward* of it; we may then with good Reaſon call him an *auſtere Maſter*, for impoſing *tyrannical* and *impoſſible* Commands, and expecting to *reap where he hath not ſown.*

Seventhly and Laſtly, We may perceive from hence the *Inexcuſableneſs* of Sinners, if they go on in their Wickedneſs. For God, you ſee, doth vouchſafe to us ſuch *plentiful* Meaſures of his *Grace* and *Aſſiſtance*; that in the Strength of it we *may* mortifie our Luſts if we *will*, and work out our own *eternal Salvation:* but if we will be *negligent*, and rather *chooſe* to *periſh* in our Sin, than take the *pains* to ſubdue it by the *Grace* of God, our Folly is *inexcuſable*; and no one can be charged with our *Ruin*, but *our ſelves.* For what could God have done *more* for us, than he hath already done? He hath *ſolicited* us to forſake our Sin with the moſt important *Arguments* and *Motives*, tempted our *Hopes* with a Heaven of *immortal Joys*, and alarmed our *Fears* with the Horrors of an *endleſs* and *intolerable Damnation*; ſo that we cannot go on in our Sin without *leaping* over Heaven into Hell, and *wading* through an infinite Ocean of Happineſs into the Lake of Fire and Brimſtone. He hath plainly told us, what the *Event* and *Iſſue* of our Folly will be; and *warn'd* us before-hand that if we will be *wicked*, we muſt be *miſerable:* So that if after *this* we do go on in our Sin, we run our ſelves upon a *foreſeen* Damnation, and leap into Hell with our *Eyes open.* He hath promiſed, that if we will ſeriouſly *attempt* our own Recovery, his *Grace* ſhall be *ſufficient* for us, to back our *Endeavours* and crown

them with *Succeſs:* So that if after *this* we do perſiſt in our Folly, we chuſe *Deſtruction*, and ruſh headlong into a *Ruin* which we might eaſily avoid. In a word, he hath again and again ſuggeſted *good Thoughts* to our Minds, and by an importunate *Iteration* of them hath frequently *courted* us to *repent*, and *live:* So that if ſtill we perſevere in our *Impenitence*, we ſtop our Ears to the Addreſſes of *Heaven*; and do in effect tell God, that we will not *hearken* to him, though our *Souls* are at ſtake, and 'tis no leſs than an *everlaſting* Ruin that he diſſuades us from. And what *Remedy*, or *Excuſe* is there for ſuch *intolerable* Obſtinacy? So that it is a plain Caſe, God hath done ſo *much* for us, that there is not any thing *wanting* to our everlaſting Salvation, but only our *own Wills*; and if we will not comply with his *Grace* and *Aſſiſtance*, he will not ſave us whether we *will* or *no*. So that when *Inquiſition* ſhall be made for the Blood of our *Souls*, the utmoſt we can charge God with, is this; that he did not tie up our hands, to keep us from murdering our ſelves, with the Cords of an *irreſiſtible* Fate; and by his *invincible* Power drag us to Heaven, whether we would or no. But if we have ſo little Regard of *our ſelves*, as to *ſpurn* at our own *Happineſs*, it is not fit that God ſhould *force* it upon us; and it would be a *mean* and *unreaſonable* Condeſcenſion in him, to *proſtitute* the Rewards of Virtue to thoſe that wilfully refuſe them. Wherefore if we *periſh* in our Sin, after God hath done ſo *much* for us, he may fairly waſh his Hands in *Innocency* over us, and charge our Blood upon our *own heads:* And how deplorable ſoever our Condition proves in the future State, *God's Juſtice* will triumph

triumph for ever in our *Ruin*; and our own *Conſciences*, in Conſort with all the *Rational* World, will pronounce him to be moſt *juſt and righteous in all his ways.*

CHAP. V.

Of the Eternal Reward *of* Mortification, *and* Holineſs.

THE Apoſtle having declar'd for our Encouragement, *Rom.* viii. 13. That *if we mortifie the deeds of the body, we ſhall live*; I ſhall now inſiſt upon theſe two Propoſitions,

Firſt, That there is a State of *Everlaſting Life*, and *Happineſs* prepared for *good* men.

Secondly, That this their *Everlaſting Happineſs* depends upon their *mortifying* their Luſts.

I. That there is a State of *Everlaſting Life* and *Happineſs* prepared for *good* Men: The Truth of which I ſhall Endeavour to prove by ſome *plain* and *eaſie* Arguments.

I. Becauſe the *Law* of our *Natures* hath not a *ſufficient* Sanction without it. That there is in us ſuch a *Law* of *Nature*, by which Things and Actions are diſtinguiſhed into *good* and *evil*; is every whit as evident, as that we have within us a Principle of *Reaſon*. For no Man uſing his *Reaſon* can ever think it indifferent in it ſelf, whether we obey our *Parents*, or contemn them; whether we lye, or ſpeak *Truth*; whether we be grateful, or diſingenuous to our *Benefactors*: For between theſe Things there is

ſuch an *eſſential Difference*, that they can never be *equal* Competitors to a *Rational* Approbation. And accordingly among all Mankind we may obſerve, that there are ſome *Vices*, which have as much the *univerſal* Judgment of *Reaſon* againſt them, as any falſe Concluſion in the *Mathematicks*; and ſome *Virtues*, whoſe Goodneſs has been as *univerſally* acknowledged, as the Truth of any Principle in *Philoſophy*. Wherefore ſince God hath created us with ſuch a *Faculty*, as doth neceſſarily make ſuch a *Judgment* of Good and Evil; this *Judgment* muſt be *God's*, as well as the *Faculties* which made it: And that which is *God's Judgment* in us, muſt neceſſarily be a *Law* to us. God therefore having put ſuch a *Law* into our *Natures*; we cannot but ſuppoſe, that he hath taken Care to enforce the *Obſervation* of it, by *rewarding* and *puniſhing* us, according as we *obey*, or *violate* it: For without the Sanctions of *Rewards* and *Puniſhments*, to enduce Men to obſerve them, *Laws* are inſignificant; and that Lawgiver doth but *petition* his Subjects to obey, that doth not promiſe ſuch *Rewards*, nor denounce ſuch *Penalties*, as are *ſufficient* to oblige them to it. And no *Reward* can be *ſufficient* to oblige us to *obey*, that doth not abundantly *compenſate* any *Loſs*, or *Evil* we may ſuſtain by our *Obedience*; no *Puniſhment ſufficient* to deter us from *diſobeying*, that doth not far ſurmount all that *Benefit*, or *Pleaſure* we can hope to reap from our *Diſobedience*. Since therefore God hath implanted a *Law* in our *Natures*, we muſt either ſuppoſe, that he hath not *ſufficiently* ſecured it by *Rewards*, and *Puniſhments*; which is to blaſpheme his *Wiſdom*, and *Conduct*: Or elſe we muſt acknowledge, that he hath eſtabliſhed it with ſuch *Rewards*, and *Puniſhments*, as

do make it far more adviſeable to *obey*, than to *tranſgreſs* it; which that he hath done in *all* Inſtances, can never be proved, without granting the *Rewards*, and *Puniſhments* of *another* World. For if there be no ſuch thing as *future Rewards* and *Puniſhments*, it is a Folly for any Man to concern himſelf about any thing but his *preſent* Intereſt; and in reaſon we ought to judge things to be *good* or *evil*, only as they promote, or obſtruct our *temporal* Happineſs and Welfare. Now though it is certain, that in the general there is a *natural Good* accruing to us from all *vertuous* Actions, as on the contrary a *natural Evil* from all *vicious* ones; and it is ordinarily more conducive for our *temporal* Intereſts to *obey*, than to *diſobey* the great Law of our *Natures*: Yet there are a world of Inſtances, wherein *Vice* may be more advantageous to us than *Virtue*, abſtracting from the *Rewards* and *Puniſhments* of *another* World. It is *ordinarily* better for me to be an *honeſt* Man, than a *Knave*; it is more for my *Reputation*, yea, and uſually for my *Profit* too; and it is more for the *publick* Good, in which my *own* is involved: But yet *pro hic & nunc* it may be better for me, with reſpect only to *this* World, to be a *Knave*, than an *honeſt* man. For whenſoever I can but cheat ſo *ſecretly* and *ſecurely*, as not to fall under the *publick* Laſh, nor to impair my *Reputation*; and I can but *gain* more by the Cheat, than I ſhall *loſe* in the Damage of the Publick; it will be doubtleſs more advantageous for me, as to my *worldly* Intereſt, to *cheat* than to be *honeſt*. And how often ſuch fair *Opportunities* of Cozenage do occur, no Man can be inſenſible, that hath but the leaſt Inſight into the Affairs of the World. So that if God had not reſerved

Rewards and *Punishments* for us in *another* World, we should not have *sufficient Motives* universally to observe that great Law of Righteousness, which he hath given us: For whensoever we could cheat, or steal *securely*, it would be highly reasonable for us to do it; because thereby we might promote our own *temporal* Happiness, which would be the *only* End we should have to pursue. And the same may be said of all *other Laws* of Nature, which without the great Motives of a *future Happiness* and *Misery*, could no longer induce any reasonable Man to obey them, than it is for his *temporal* Interest to do so. For suppose I can *secretly* stab, or poison a Man, whom I hate or dread, or from whose Death I may reap any considerable *Advantage*: What should *restrain* me from such a barbarous Fact? If you say, the *Law* of *Nature*; pray what *Reward* doth the Law of Nature propose *sufficient* to compensate the *Dissatisfaction* of my Revenge, or the *Danger* I run in suffering my Enemy to live? Or what *Punishment* doth the Law of Nature denounce, that is *sufficient* to balance the *Advantage* of a thousand or ten thousand Pounds a year, that may accrue to me by his Death? If you say, the Law of Nature proposes to me the *Reward* of a *quiet* and *satisfied* Mind, if I forbear; and denounces the Punishment of a *guilty* and *amazed* Conscience, if I commit the Murder: I easily answer, that this *Peace*, or *Horror*, which is consequent to the Forbearance, or Commission of Murder, arises from the Hope, and Dread of *future Rewards* and *Punishments*; which being taken away, to murder or not murder will be indifferent, as to any *Peace* or *Horror* that will follow upon it: And this being removed, what Consideration will there

there be left *ſufficient* to *reſtrain* me from the bloody Fact, when I have an Opportunity to act it *ſecurely*, and am furiouſly ſpurred on to it by my own *Revenge* and *Covetouſneſs*? So that if there be no *Rewards* and *Puniſhments* in *another* Life, to enforce the Commands of the Law of Nature; it is apparent, that no ſuch *Rewards* or *Puniſhments* are annexed to it in *this* Life, as are *univerſally ſufficient* to oblige Men to obſerve it. And is it likely, that the *All-wiſe Governour* of the World would ever impoſe a *Law*, under an *inſufficient Sanction*? That he would ever give out his *Commands* to his Creatures, and then leave it *indifferent* to them whether they will *obey* him, or *no*? As he muſt needs have done, if in all circumſtances it be not *far better* for us to *obey* him, than to *diſobey* him. And if our *Nature* is ſo framed, as not to be effectually perſuaded to *Obedience*, without the Motives of *everlaſting Rewards* and *Puniſhments*, it is at leaſt *highly credible*, that there are ſuch: Becauſe it would be *unworthy* of God, ſo to frame the Nature of one of his *nobleſt Creatures*, as to render it incapable of being governed by him without *Falſhood* and *Deceit*.

II. That there is a *future Happineſs* reſerved for Good Men in the *other* World, is highly probable from thoſe *Deſires* and *Expectations* of it, which do ſo *generally* and *naturally* ariſe in *pure* and *vertuous* Minds. We rarely, if ever, read of any vertuous Man of whatſoever Nation, or Religion, or Sect of Philoſophers, whoſe Mind hath not been wing'd with earneſt Hopes and Deſires of *future Happineſs*; and I know none that have ever *denied*, or *deſpaired* of it, but only ſuch as have firſt *debanched* and *vitiated*

vitiated the Principles of their own Nature. Such were the *Sadducees* and *Epicureans*, Sects that had drowned all that was *humane* in them in *Senſuality* and *Voluptuouſneſs*, and are branded upon Record for their ſhameful Indulgence to their own *brutiſh Genius*: And ſuch are no *Standards* of Humane Nature, but ought rather to be looked upon as *Monſters* of Men; and therefore as we do not think it *natural* to Men, to be born with ſix Fingers upon one Hand, though there have been many ſuch *monſtrous* and *unnatural* Births; ſo neither ought we to judge either of what is *natural* or *unnatural* to Men, by thoſe *humane Brutes*, who by their perpetual wallowing in the *Pleaſures* of the *Body* have monſtrouſly *diſfigured* their own Natures, and *diſſolved* all that Reaſon, by which they are conſtituted *Men*, into a meer *ſenſual* Sagacity of catering for the Appetites of the *Fleſh*. If we would know therefore what is *humane* and *natural* to us, we muſt take our Meaſures from thoſe who are *leaſt depraved*, and are moſt conformable to the Laws of a *Rational Nature*; who have preſerved the *natural* Subordination of their *Faculties*, and reduced their *Paſſions* and *Appetites* under the Empire of their *Reaſon*: And theſe are the Men whom we call *vertuous*, and who becauſe they live in the Exerciſe of thoſe *noble Vertues* which are proper to us *Men*, are to be looked upon as the *Standards* of Humane Nature: by whom alone we can judge of what is *natural* and *unnatural* to us, Now *Virtue*, and the Deſires and Hopes of *Immortality* are ſo near ally'd, that like *Hippocrates*'s Twins, they live and die together. For though while Men live a *brutiſh* and *ſenſual* Life, their future *Hopes* are uſually drowned in their preſent *Enjoyments*;

ments; yet when once they recover out of this *unnatural* State, and begin to live vertuouſly like *reaſonable* Beings, immediately they feel great Deſires and Expectations of a *future Happineſs*, ſpringing up in their Minds, and ariſing higher and higher, proportionably as their Progreſs is in *Virtue* and *true Goodneſs*. Which is a plain Evidence, that theſe *Hopes* and *Deſires* are *natural* to us; and that they are interwoven by the great Creator in the Frame and Conſtitution of our *Souls*. Now how can it conſiſt with the Goodneſs of God, to implant ſuch *Deſires* and *Hopes* in our Natures, and then to withhold from them the only *Object* that can ſuit and ſatisfie them? As if it were a Recreation to him, to ſit above in the Heavens, and behold the *Work of his Hands* ſpending it ſelf in *weary Strugglings* towards him, and *gaſping* all the while, it continues in Being, after an Happineſs it ſhall never enjoy? As for other Beings, we ſee they have no *natural* Deſire in vain; the good God having ſo ordered things, that there are *Objects* in Nature apportioned to all their *natural* Appetites: but if there be no State of *Happineſs* reſerved for good Men in the *other* World, we are by a *natural Principle* moſt ſtrongly inclined to that which we can *never* attain to. As if God had purpoſely framed us with ſuch Inclinations, that we might be perpetually *tormented* between thoſe two Paſſions *Deſire* and *Deſpair*, an earneſt *Propenſion* after a future Happineſs, and an utter *Incapacity* of ever enjoying it: as if *Nature* it ſelf, whereby all *other* Beings are diſpoſed to their *Perfection*, did ſerve only in *Mankind* to make them *miſerable*, and which is more conſiderable, as if *Virtue* which is the *Perfection* of Nature, did

did only contribute to our *Infelicity*, by raising in us *Desires* and *Expectations*, which without a *future* Happiness must be for ever *baffled* and *disappointed*. For if there be no future Happiness, either we *may* know it, or we may *not*, if we may *not* know it, why should we think *that* which reflects so much Dishonour upon God, *viz.* that he hath created in us Desires and Expectations, only to *mock* and *tantalize* them? But if we *may* know it, then do these Desires and Expectations seem to be created in us on purpose to *torment* us. For, for what other End can we desire to be *eternally happy*, who are only brought forth into the Light to be e'er long extinguished, and shut up in everlasting Darkness? The Consideration of which musts needs be an exceeding Torture and *Affliction* to us.

III. That there is a *future Happiness* reserved for good Men, is evident from the *Justice* and *Equity* of the Divine Providence. That God is a most *just* and *righteous* Governour, is acknowledged by all that believe there is a God, and that he *rules* and *governs* the World: and if it be so, then his *Justice* must first or last discover it self in distributing *Rewards* and *Punishments* to men, according as they *obey*, or *violate* the Laws of his Government. For what *Justice* can he express in governing the World, if he rules at *random*; if he never makes any *Difference* between the Good and the Bad, but rewards and punishes his Subjects *promiscuously*, without any *Distinction* between the Loyal and Rebellious? And yet in the *ordinary Course* of Divine Providence in *this* World, we see little or no *Distinction* made between them; but as the *Wise Man* hath observed, *Eccl.* ix. 2. *All things come alike to all*, so that we cannot

not know God's *Love* or *Hatred* by any thing that is before us: nay, many times we ſee the *wicked*, as the Pſalmiſt deſcribes them, flouriſhing *like a green Bay-tree*, Pſal. xxxvii. 35. whilſt the *righteous* are ſorely *oppreſſed* and *cruſhed* under the triumphal Chariots of their barbarous Enemies. So that were there no other State of things, but what we *ſee* before us; it would be impoſſible for us, to give any tolerable Account of the *juſt Retributions* of the Divine Providence. For if when we have all acted our Parts upon this *Stage* of Time, we were to *lie down* together, and *ſleep* for ever in the Duſt; how many Millions of *Good Men* are there that have thought nothing too *dear* for God, and have not only ſacrificed their *Luſts*, but their *Lives* and *Fortunes* to his Service, who would have no other Recompence for ſo doing, but a *miſerable* Life, and a *woful* Death, and an *obſcure* and *diſhonourable* Grave? And on the contrary, how many millions of millions of *Wicked Men* are there, whoſe whole Lives have been nothing but one continued act of *Rebellion* againſt God, who have *blaſphemed* his Honour, and *affronted* his Authority, and openly *contemned* all the Laws of his Government; and yet would undergo no other *Puniſhment* for ſo doing, but only to live *proſperouſly*, to die *quietly*, and then to be *gloriouſly* enſhrined in Monuments of Marble? And can we think *this*, and at the ſame time believe, that there is a *righteous Providence* which ſuperintends the affairs of the World? Certainly if not to govern this *material* World, and to put things into ſuch a *regular Courſe* as may be ſuitable to their Natures, and the Operations for which they are deſigned, would argue ſome Defect of *Wiſdom* in God;

then

then doubtleſs not to compenſate *Virtue* and *Vice*, and adjuſt things ſuitably to their Qualifications; but thus croſly to couple *Proſperity* with *Vice*, and *Miſery* with *Virtue*, would argue him deficient both in *Wiſdom*, and *Goodneſs*, and *Juſtice*. And perhaps it would be no leſs expedient, with *Epicurus* to deny all *Providence*, than to aſcribe to it ſuch *Defects*; it being leſs unworthy of the Divine Nature to *neglect* the Univerſe altogether, than to adminiſter humane Affairs with ſo much *Injuſtice* and *Irregularity*. So that either we muſt deny *Providence*, or (which is worſe) deny the *Juſtice* of it; or believe that there is a *future State*, wherein all things ſhall be adjuſted, and *good* Men crowned with the *Rewards* of their Obedience, and the *Wicked* undergo the *Puniſhment* of their own Follies. For this we are ſure of, that the Judge of all the World will do *righteouſly*; and that firſt or laſt he will diſtribute his *Rewards* and *Puniſhments*, according to the *Merit* and *Demerit* of his Subjects: and therefore becauſe we ſee he doth not ordinarily do it in *this* World, we have great Reaſon to conclude, that he will do it effectually in the World *to come*.

Fourthly and Laſtly, That there is a State of *future Happineſs* prepared for *good* Men, is evident from the *Revelation* of his Will, which God hath made to us by *Jeſus Chriſt*. And this, I confeſs, is the moſt *concluding* Argument of all: as for the former Arguments, they render the Caſe ſo highly *probable*, that this at leaſt muſt be acknowledged, that we have far more Reaſon to *believe* and *expect* a *future Happineſs*, than we have to *doubt* or *deſpair* of it: but as for this laſt, it puts all out of *Queſtion*, and leaves us no Pretence of Reaſon why we ſhould

ſhould *doubt* or *ſuſpect* it. For *eternal Happineſs*, and *Salvation* is the great Bleſſing which our Saviour hath promiſed us, to encourage us to *Perſeverance* in Well-doing; and in that *everlaſting Goſpel* which he preached to the World, he hath in the name of God propoſed to us a Heaven of endleſs Joys and Felicities, and *brought life and immortality to light*. So that if he were *commiſſioned* from *God* to make this great Propoſal to Mankind, we have as much *Security* of a future Happineſs, as we can have of the *Truth* of God; which is the Foundation of all the *Certainty* we have, whether in Philoſophy or Divinity. Now that he was *commiſſioned* from God to promiſe what he did to us is apparent, becauſe God himſelf by ſundry Voices from Heaven *declared* him to be his Embaſſador to the World; and proclaimed him *his beloved Son in whom he was well pleaſed*, and whom he had ſubſtituted the *Supreme Miniſter* of his Grace and Goodneſs to Mankind: and what he declared in *Words*, he alſo demonſtrated in *Deeds*. For when Chriſt was baptized, God ſent down his *holy Spirit* upon him in a bright ſhining Flame, which ſpreading it ſelf round his Head encircled his Brows, like a Crown of Sun-beams, and remained upon him: which *glorious Appearance* anſwering to that *viſible Glory*, by which God appear'd from between the Cherubim, declared him to be the Temple of God, in whom the *Fulneſs of the Godhead dwelt bodily*, and in which he meant to take his Reſidence for ever. And accordingly after this viſible *Shechinah*, or Glory diſappeared, we find moſt *palpable* and *apparent* Signs of the Preſence of *God* in him; for by this it was that he cured the *Sick*, and calmed the *Seas*,

and

and raiſed the *dead*, and wrought all thoſe *wondrous Works* by which he proved his Miſſion from above. For ſo we are told, that he *went about doing good and healing all that were oppreſſed of the Devil, for God was with him*; Acts x. 38. and after all the *Miracles* that he did in his *Life*, by this Power and Preſence of God that was in him, being barbarouſly murdered, he *roſe* from the *dead* by the ſame Power, and *aſcended* triumphantly to *Heaven*. Of the Truth of all which we have as *clear* and *credible* Teſtimony, as ever was given to any Matters of Fact; the Report of them being handed down to us from thoſe who were *Eye* and *Ear-Witneſſes*; who in the defence of what they teſtified expoſed themſelves to infinite *Hazards*, and at laſt confirmed their Teſtimony with their *deareſt Blood*; which is the greateſt *Security*, that any Witneſs can poſſibly give of his Honeſty. For what ſhould move them to *teſtifie* theſe things, had they not known them to be *true*? It was apparently their *temporal* Intereſt to have concealed them; and their *Religion*, in which their *eternal* Intereſt was involved, prohibited them all wilful *Lying* under the Penalty of an endleſs *Damnation*: and would any Men in their wits have maintained a known *Impoſture*, when they were aſſured before-hand, that all they ſhould gain by it was to *die* for it *here*, and to be *damned* for it *hereafter*? And if their Teſtimony be *true*, as we have all manner of Reaſon to *believe* it is, then what they teſtifie doth plainly denote the Bleſſed *Jeſus* to be the *Holy One of God*; from whom, as from his moſt holy Habitation, God would hereafter communicate all his Bleſſings to Mankind. And if ſo, then we are ſure of eternal Life, upon condition

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of our *patient continuance in well-doing*: for whatſoever he hath promiſed us, he muſt have promiſed us from God; who dwelt in the ſacred Temple of his Body, and from thence pronounced the *Oracles* of his Grace and Goodneſs, and manifeſted himſelf perpetually by ſundry *miraculous Effects*.

From the Conſideration of our *Future Happineſs*, many uſeful Inferences may be raiſed: and Firſt, from hence we may perceive, what an *unreaſonable* thing it is for us *Chriſtians*, immoderately to doat upon the *World*. I confeſs, if our *chief*, or *only* Intereſt were involved in *this* World, and we had no *Hopes* beyond the *Grave*; there were then ſome *Excuſe* to be made for *immoderate* Sollicitude about the trifling concerns of this *preſent Life*: but when it is ſo apparent, that we are born to *higher* Hopes, and are here but *Candidates*, and *Probationers* for an everlaſting Preferment in the higheſt *Heavens*; methinks the Senſe of it ſhould make us bluſh at our own *Follies*, to think how *buſie* we are in purſuing the fading *Vanities* of *this* World, whilſt the great Intereſt of our *Eternity* is wholly *neglected* and *forgotten*. Bleſſed God! Who would imagine, that in a World peopled with *immortal Spirits* that muſt live for ever in unconceivable *Happineſs* or *Miſery*, the greateſt Number of us ſhould be ſuch utter *Strangers* to the Thoughts, and Concerns of *another* World? That we who are ſo *induſtrious* in our *temporal* Affairs, as not to ſlip any Opportunity of *Gain*; but are ſo ready to court every occaſion, that tends to advance theſe our *momentary* Pleaſures, Profits and Honours; ſhould be regardleſs of thoſe *Celeſtial* Joys, which if we fall ſhort of, we are *undone* for ever; and which if we arrive to,

we ſhall be as *happy* as all the Beatitudes of an immortal *Heaven* can make us! O inconſiderate Beings that we are! Where is the *Reaſon* that conſtitutes us *Men*, that we ſhould chuſe thus *croſly* to the Nature of Things, when there is ſo vaſt a *Diſproportion* between the Objects of our Choice, between *Heaven* and *Earth*, between *Moments* and *Eternity*, between the *hungry* and *withering* Joys of *this* World, and the *eternally raviſhing* Pleaſures of the World to *come?* Methinks if we had any Dram of *Reaſon* left in us, the Conſideration that we are born to an *immortal* Crown, which nothing but our own *Folly* can diſſeize us of, were enough to inſpire us with a noble *Diſdain* of all theſe bewitching *Vanities* about us; and to make us look upon them as Things *beneath* us, Toys and Trifles, not worthy our ſcrambling for. When we conſider, that there is an *Heaven* of *endleſs Joys* prepared for us, which if we will we may make as ſure of, as we can of our own *Beings*; methinks ſo *vaſt* an *Hope* ſhould raiſe our groveling Thoughts ſo high above this World, that when we look down upon it, it ſhould diſappear, or look like a thin blew Landskip next to *nothing*; and all the *Hurries* and *Scramblings* of ſilly Mortals for little Parcels of Earth, ſhould ſeem as *trifling* and *inconſiderable* to us, as the Toils and Labours of a little World of Ants about a Molehill. For how is it poſſible almoſt, that ſuch little *Impertinencies* ſhould take up our Thoughts, who have an *Eternity* of *Weal*, and *Woe* before us? And when we have all that an *everlaſting Heaven* means, to buſie our Thoughts, and employ our Cares about, how can we engage with ſo much Zeal and Vigour in the *petty Affairs* of this World?

World? Fooliſh and unwiſe that we are! Thus to neglect our moſt *important* Intereſts for every *impertinent* Trifle, to ſell our *Souls* for a little Money, and give immortal *Hallelujahs* for a Song! And when we are born to ſuch *infinite* Hopes, to chuſe *Nebuchadnezzar*'s Fate, and leave *Crowns* and *Scepters* to live among the Savage *Herds* of the Wilderneſs.

II. From hence we may learn, how *vigorous* and *induſtrious* we ought to be in diſcharging the Duties of our Religion. For how can we think any *Pains* too much, when an everlaſting *Heaven* is the Reward of our Labour? What a poor thing is it, that we ſhould grudge to ſpend a few *Moments* here in the *ſevereſt* Exerciſes of *Holineſs* and *Vertue*; when within this little little while, in conſideration of our ſhort *Pains*, we ſhall have nothing elſe to do throughout a long and bleſſed *Eternity*, but to enjoy a Heaven of *pure Pleaſures*, and bath our Faculties for ever in freſh Delights; to converſe with the Fountain of all *Love* and *Goodneſs*, and warble eternally Praiſes to him; and in the Viſion of his *Beauty* and *Goodneſs* to live in everlaſting Raptures of *Joy* and *Love*? O my Soul! what though thou *toileſt* and *laboureſt* now to climb the everlaſting Hills! Yet be of good Heart, for it will not be long before thou art at the top, where thou wilt find ſuch *pleaſant* Gales, and *glorious* Proſpects as will make thee *infinite* Amends for all: yea, though the *Toil* thou undergoeſt were abundantly *more* than it is; though inſtead of the Labour of *mortifying* thy Luſts, and living *ſoberly*, *righteouſly* and *godly*, thy Task were to row in the *Gallies*, or dig in the *Mines* for a thouſand years together; yet

methinks the Conſideration that Heaven will be at laſt thy *Reward*, ſhould be enough to *ſweeten*, and *endear* it. O would we but often repreſent to our Minds the *glorious* Things of *another* World, what *holy Fervours* would ſuch charming Thoughts kindle within us? And with how much *Spirit* and *Vigour* would they carry us through the weary Stages of our Duty? What *Luſt* is there ſo dear to us, that we ſhould not *willingly* ſacrifice to the Hopes of *Immortality?* What *Duty* ſo difficult, that we ſhould not *chearfully* undergo, while the Crown of *Glory* is in our Eye? Surely did we but look more frequently to the *recompence of Reward*, we ſhould be all Life and Spirit and Wing; our *ſluggiſh* Souls would be inſpired with an Angelical *Vigour*, and *Activity*; and we ſhould run with *Alacrity*, as well as *Patience*, *the race that is ſet before us:* but alas! We look upon our *Reward* as a thing a great way *off*; and 'tis, I confeſs, reſerved for us within that inviſible World whereinto our dull *Senſe* is not able to penetrate; which is the Reaſon that we are not ſo *vigorouſly* affected with it. Wherefore to make Amends for this Diſadvantage, let us often revive the Conſiderations of *Eternity* upon our Minds, and inculcate the *Reality* and *Certainty* of our future Weal or Woe, together with the great *Weight* and *Importance* of them: let us thus reaſon with our ſelves; *O my Soul! If it be ſo certain as it is, that there are ſuch unſpeakable Joys reſerved for good Men, and ſuch intolerable Miſeries for the wicked; why ſhould not theſe things be to me, as if they were already preſent? Why ſhould I not be as much afraid to ſin, as if the gates of Hell ſtood open before me, and I ſaw the aſtoniſhing miſeries of thoſe damned Ghoſts that are weltring*

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in the flames of it? and why ſhould I not as chearfully comply with my Duty, as if I had now a full proſpect of the Regions of Happineſs, and I ſaw the great Jeſus at the right Hand of God, with Diadems of Glory in his Hand, to crown thoſe pure and bleſſed Spirits who have been his faithful Servants to the death? And doubtleſs would we but *inure* our Minds a little to ſuch Thoughts as theſe, they would wonderfully *actuate* all the Powers of our Souls, and be continually inſpiring us with new *Vigour* in the ways of *Holineſs* and *Virtue*: for what Difficulties are there that can daunt our good Reſolutions, while they are animated with this Perſuaſion, that if we *have our fruit unto holineſs, our end ſhall be everlaſting life?* Rom. vi. 22.

III. From hence we may perceive, how *upright* and *ſincere* we ought to be in all our Profeſſions and Actions. For if there be ſuch an *Happineſs* reſerved for us in Heaven, then doubtleſs, if we intend to partake of it, we muſt be *ſincerely good*; becauſe he that is the Donor of this glorious Reward, is a God that *ſearcheth the heart* and *tryeth the reins*, and is a curious Obſerver of our *ſecret* Thoughts and moſt *retired* Actions; and conſequently will *reward* us, not according to what we *ſeem* to be, but to what we *really are*. We may poſſibly cheat *Men* into a fair Opinion of us, by diſguiſing our ſelves in a *form of Godlineſs*, and facing our Converſation with *ſpecious Pretences* of Piety: but *that* God, with whom we have to do, ſees through all the *Dawbings*, and *Fucus's* of Hypocriſie; and can eaſily diſcern a rotten *Core*, through the moſt beautiful *Rind*, that can be diſtended over it. So that we can never hope to obtain *His* Bleſſing, as *Jacob* did

his blind Father's, by a counterfeit Voice, or exteriour Diſguiſe of Religion: for all the fair Vizards of *Hypocriſie* are ſo far from *hiding* our Blemiſhes from *God*, that they lay them more *open* to his all-ſeeing Eye, and make them appear more *monſtrous* and *deformed*. Wherefore, unleſs we are *really good*, we were better not to *ſeem* to be ſo; for meer *Pretences* of Piety will be ſo far from procuring *Salvation* for us, that they will but enhanſe and aggravate our *Condemnation*, and ſink and plunge us deeper into *Hell*, inſtead of obtaining any Entrance for us into the Kingdom of *Heaven*. Since therefore there is ſuch an *immortal Reward* prepared for us in the World to come, if we love *our ſelves*, or have any regard for our moſt *important* Intereſt, we cannot but be in *good earneſt* for Heaven; and if we are ſo, we ſhall be *ſincere* and *upright* in all our Actions, and the great Deſign of our Lives will be to *approve* our ſelves to *God*, and our own *Conſciences*. If by giving *Alms* we hope to increaſe our Stock in that great *Bank* of Bleſs above, we ſhall not care ſo much to *blow a Trumpet* when we do it, that ſo the World may take notice of, and praiſe our Bounty; but our rejoycing will be this, that we have *approved* our ſelves to *God*, from whom we expect the Reward of our *Obedience*. If we *abſtain* from Sin with reſpect to the *future* Recompence, we ſhall do it in *private*, as well as in the View of the *world*; knowing that whereever we are, we are under *God's Eye*, who alone can make us happy, or miſerable for ever. In a word, if we *ſeriouſly* mind the Glory that is ſet before us, we ſhall be as curious of our *Thoughts*, and ſecret *Purpoſes*, as if they were to be expoſed upon an open Theatre; conſidering

dering that they are all *open* and *naked* to that *God with whom we have to do*, and upon whom the Hope of our immortal Happineſs depends. For to what purpoſe ſhould we diſſemble and play the *Hypocrites*, unleſs we could impoſe upon the *Almighty*, and make Him believe that we are good, when we are not, and ſo *ſteal* to Heaven in a Vizard?

Fourthly and Laſtly, From hence 'tis viſible, what great reaſon we have to be *chearful* under the *Afflictions* and *Miſeries* of this World; conſidering what *Glories* and *Felicities* there are prepared for us in the World to come. Indeed all the *Miſeries* of this World are *more* or *leſs*, as we have more or leſs reaſon to be *ſupported* under them; but when we conſider, that our Time here is but a *Moment*, compared with our *everlaſting* Abode in the World to come, our *preſent* Happineſs and Miſery will appear to be very *inconſiderable*. We are now upon our *Journey* towards our heavenly Countrey, and it is no great matter how *rough* the Way is, provided that *Heaven* be our Journey's End: for though here we *want* many of thoſe Accommodations which we may *expect*, and *deſire*; yet this is but the common Fate of *Travellers*, and we muſt be *contented* to take things as we find them, and not look to have every thing juſt to our Mind. But all theſe *Difficulties* and *Inconveniencies* will ſhortly be *over*, and after a few days will be quite *forgotten*, and be to us as if they *never* had been: and when we are ſafely landed in our *own Countrey*, we ſhall look back from the Shore with *Pleaſure* and *Delight* upon thoſe boiſterous Seas which we have eſcaped, and for ever *bleſs* the

Storms and Winds that drove us thither. Wherefore hold, O my *Faith* and *Patience*, a little longer, and your work will soon be at an end; and all my *Sighs* and *Groans* within a few moments will expire into everlasting *Songs* and *Hallelujahs*: Νῦν μὲν αἱ ἡμέραι ἡμῶν πονηραὶ, ἄλλαι δέ τινες εἰσὶν ἀγαθαὶ ἃς νὺξ οὐ διακόπτοι, ἔσται γὰρ ὁ Θεὸς αὐτῶν φῶς αἰώνιον, καταλάμπων αὐτὰς τῷ φωτὶ τῆς ἑαυτοῦ δόξης. *Now our days are dark and gloomy, but the bright glorious day is dawning, which Night shall never interrupt; for God himself is the eternal Sun, that enlightens us with the bright Rays of his own Glory.* And what is a little cloudy Weather compared with an everlasting Sun-shine? Doubtless these *light Afflictions which are but for a moment, are not worthy to be compared with the glory that shall be revealed in us.* Let us therefore comfort our selves with these things, and while we are groaning under the *Miseries* of this Life, let us *encourage* our selves with this Consideration; that within a little little while all our *Tears* shall be wiped from our *Eyes*, and there shall be an *everlasting* Period put to all our *Sorrows* and *Miseries*; when we shall be removed from all the Troubles and Temptations of a *wicked* and *ill-natur'd* World, be past all *Storms*, and secured from all further danger of *Shipwrack*, and be safely landed in the Regions of *Bliss* and *Immortality*. And can we complain of the *Foulness* of a way, that leads into a *Paradise* of endless Delights; and not chearfully undergo these *short* though *bitter* Throes, which like the *Virgin-Mother*'s, will quickly end in Songs and everlasting *Magnificats*? Chear up therefore, O my crest-fallen Soul, for thy *bitter Passion* will soon be at an end; and though now thou art sailing

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in a *tempeſtuous Sea*, yet a few Leagues off lies that *bleſſed Port*, where thou ſhalt be *crowned* as ſoon as thou art *landed*; and then the *Remembrance* of the *Storms* thou haſt paſſed will contribute to the *Triumphs* of thy *Coronation*; and all the *bad Entertainments* thou meeteſt with in this life, will but make Earth more *loathſome* to thee while thou art here, and Heaven more *welcome* when thou comeſt there; and theſe thy *light Afflictions which are but for a moment will work for thee a far more exceeding and eternal weight of Glory* 2 Cor. iv. 17.

CHAP. VI.

Of the Neceſſity *of* Mortification *to the obtaining of* Eternal *Life.*

I Come now to the *Second* thing propoſed, namely that the *eternal* Life and Happineſs of good Men depends upon their *mortifying* the Deeds of the Body; and that it doth ſo, I ſhall endeavour to prove,

Firſt, From God's *Ordination* and *Appointment.*

Secondly, From the *Nature* of the Thing.

I. From God's *Ordination* and *Appointment.* God, who is the ſupreme Governour of the World, hath propoſed *Eternal Life*, as an encouragement to thoſe who by *patient continuance in well-doing ſeek for glory and honor and immortality*: And ſuppoſing

poſing that *wicked* Men could enjoy the Happineſs of the other World, yet it would be inconſiſtent with the *wiſdom* of his Government to admit them to it. For ſhould he reward *Offenders* with eternal Happineſs, who would be afraid of offending him? And if once he rules with ſuch a *ſlack* and *indulgent* Rein, as to take away all reaſon of *Fear* from his Subjects, his *Government* muſt immediately diſſolve into *Anarchy* and *Confuſion*. And therefore to prevent this, he hath fairly *warned* us by his reiterated *Threats*, that if we live in *Diſobedience* to his Laws, we ſhall be for ever *baniſhed* from that Kingdom of *Happineſs* which he hath prepared for thoſe that *love* and *fear* him: So in *Rom.* viii. 13. we are aſſured, that if *we live after the fleſh, we ſhall die:* And in *Gal.* v. 19, 20, 21. we are told, that *the works of the fleſh are manifeſt, which are theſe, adultry, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like; of which I tell you before, as I have alſo told you in times paſt, that they which do ſuch things ſhall not inherit the kingdom of God:* And ſo 1 *Cor.* vi. 9, 10. *Know ye not* (ſays the Apoſtle) *that the unrighteous ſhall not inherit the kingdom of God? be not deceived, neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners ſhall inherit the kingdom of God*: And to the ſame purpoſe the ſame Apoſtle tells us, that *no whoremonger, nor unclean perſon, nor covetous man who is an idolater hath any inheritance in the kingdom of God*; Epheſ. v. 5. All which dreadful *Denunciations* muſt be ſuppoſed to be *conditional*; for

for elſe they are not conſiſtent with the Promiſe of *Pardon* to thoſe that truely *repent*: So that the meaning of them is plainly this, that if we *perſevere* in theſe Luſts of the Fleſh, and do *not mortify* them, we ſhall have no Part nor Portion in the Kingdom of God. Hence the Apoſtle exhorts us, *Col.* iii. 5, 6. *Mortify therefore your members which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: for which things ſake the wrath of God cometh on the children of diſobedience*: which plainly implies, that if they *did mortify* theſe Luſts, the wrath of God ſhould not come upon them; but if they *did not*, they ſhould be liable to the divine Indignation among the Children of *Diſobedience*. By all which it is apparent, that according to God's free *ordination* and Appointment, our eternal *Happineſs* and *Welfare* depends upon our *mortifying* the deeds of the Body; ſince God hath ſo ordained, that if we *do* mortify them, we ſhall *live*, and that if we *do not*, we ſhall be for ever *excommunicated* from the Regions of Life and Immortality.

II. This is alſo apparent from the *Nature* of the Thing. For if God had not excluded thoſe that live in their ſins from eternal Life, by his own free *Ordination*; yet they muſt have been excluded, the *future* Happineſs being ſo *inconſiſtent* with a *vicious* State, that it is impoſſible ever to *reconcile* them. For the Thing it ſelf implies a *Contradiction*, and is not an Object of any *Power*, no not of *Omnipotence* it ſelf; and God may as well make *White* to be *Black* while it is *White*, as a *vicious* Soul to be *happy* while it is *vicious*. For Happineſs is a *relative* thing, and doth in its own *Nature* imply a Correſpondence

and

and Agreement between the *Faculty* and the *Object*; and be the *Object* never ſo good in it ſelf, yet if it doth not *agree* with the *Faculty* whereunto it is objected, it is *Miſery* and *Affliction* to it. Though a Man ſhould be entertained with all the delicate Reliſhes of *Muſick*, yet if he hath not a *muſical Ear*, it will be but a *tedious ungrateful* Din to him: And though his *Appetite* ſhould be courted with all the *rich varieties* in Nature, yet if they do not *agree* with his coarſe and homely Palate, he will *diſtaſte* and *nauſeate* them. And ſo if a Man ſhould be placed in *Heaven* among all the Joys with which that *bleſſed State* abounds; yet unleſs his *Mind* and *Temper* did *ſuit* and *agree* with them, they would all be ſo many *Miſeries* and *Torments* to him; he would be afflicted even in *Abraham*'s Boſom, and grope for Heaven in the midſt of Paradiſe; and it would be impoſſible for him to be *pleaſed* with his Condition, till the *Genius* and *Temper* of his Mind were *alter'd*, and the *Diſpoſitions* of his Soul were *reconciled* to that heavenly State. So that if we can demonſtrate, that there is and muſt be *Antipathy* and *Diſagreement* in *wicked* Souls to the *future Happineſs*; it will then be apparent from the *Nature*, and *Reaſon* of the Thing, that our Enjoyment of the future Happineſs depends upon our ceaſing to be *wicked*; or which is all one, upon our *mortifying* the Deeds of the Fleſh. Now to evidence this Diſagreement between *wicked* Souls, and the *heavenly* State, I ſhall do theſe three things;

Firſt, Shew *wherein* the Felicities of the *future State* do conſiſt.

Secondly, What the Temper and Diſpoſition of wicked Souls will be in the *future State*.

Thirdly,

Thirdly, How *contrary* ſuch a Temper and Diſpoſition muſt be unto ſuch *Felicities.*

I. I am to ſhew *wherein* the Felicities of the *future State* do conſiſt. And here I ſhall not preſume to give you a particular Deſcription of *Heaven*, the Felicities whereof the Apoſtle tells us are *ineffable*; but ſhall content my ſelf to give you the *general* Account of it, which I find in the Revelation of the *Goſpel.* In general therefore we may be ſecure of this, that *Heaven* is ſuch an Happineſs as is moſt ſuitable to a *Rational* Nature; it being deſigned and prepared for *reaſonable* Beings, to whom (as I have ſhewed) it would not be a Heaven, if it were not *agreeable* to their Natures. For ſhould God have provided for us a Heaven of *ſenſual Felicities*, to gratifie the unbounded Licoriſhneſs of our *carnal* Appetites; it would have been a Happineſs fitter for *Beaſts* than *Men:* And whilſt our *ſenſual* and *brutiſh* Part had been feaſted with everlaſting Varieties of *carnal* Pleaſures, our *intellectual* Powers, which are the *nobleſt* Ingredients of our Natures, muſt have pined away a long Eternity, for want of thoſe Joys and Delights, which alone are *proper* and *agreeable* to their Natures. Now our *proper* Happineſs, as we are *reaſonable* Beings, conſiſts in being perfectly *Rational*, and in the *Union* of our Underſtandings, Wills and Affections, with ſuch Objects as are moſt agreeable to our *rational* Natures: And what is it to be perfectly *rational*, but to reaſon truly according to the *Nature* of Things; and to chooſe and refuſe, and love and hate according to the Dictates of *true Reaſon*? And what is it to have our Underſtandings, Wills and Affections *united* to ſuch Objects as are moſt *agreeable* to our *reaſonable*

ſonable Natures, but only to *know* that which is moſt *worthy* to be known, and to *chooſe* and *love* that which is moſt *worthy* to be choſen and loved? When therefore our *Underſtanding* is become ſo *clear* and *vigorous*, as to *reaſon* aright, and penetrate into the *Natures* of things; and our *Wills* and *Affections* are perfectly *compliant* and *harmonious* with it; and all theſe are in conjunction with *God*, the Fountain of all *Truth* and *Goodneſs*; we are then arrived to the *heavenly* State of *reaſonable* Natures. And therefore all that is poſitively affirmed of the *heavenly Happineſs* in the Goſpel, is only this; that it conſiſts in our *ſeeing God*, and loving and reſembling him, and being for ever aſſociated with thoſe *bleſſed Spirits*, that ſee and love and reſemble him as well as *We*. And this doubtleſs is ſuch a *Felicity*, as no mortal Language can expreſs: For how will my *Underſtanding* triumph, when it is once emerged out of all the *Miſts* and *Clouds*, with which it is here ſurrounded, into the clear Heaven of *Viſion*, where it ſhall have a free and uninterrupted Proſpect throughout the whole *Horizon* of *Truth*; when God and Heaven, and all the Myſteries of the other World ſhall be always *preſent* to my raviſhed Thoughts? How *hail* and *ſound*, how *light* and *expedite* will my Soul be, when it is diſentangled from all thoſe *unreaſonable Paſſions*, which here do clog and diſeaſe her? When all her jarring Faculties ſhall be reduced into a *perfect Harmony*, what a Heaven of *Content* and *Peace* will there ſpring up within her own Boſom? And when ſhe is thus contempered to the *Divine* Perfection, and inſpired throughout with a *God-like* Nature, in what Raptures of *Love* and Ecſtaſies of *Joys* will ſhe converſe with

with *God* and *bleſſed Spirits*? This doubtleſs, if there were no more, is enough to make the *heavenly* State unſpeakably *happy* and *bleſſed*: And this together with a perfect Freedom from *Pains* and *Miſery*, and *Death*, is all of Heaven that God hath made known to us in his Goſpel: Here we are told that we ſhall be made *perfect*, that we ſhall *ſee* as we are *ſeen*, and *know* as we are *known*, and *behold* him that is *Inviſible* face to face: For *yet it doth not appear what we ſhall be*, ſays S. *John*, *but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is*, 1 Epiſt. iii. 2. There may be, and doubtleſs are ſundry *additional* Felicities to theſe; but in theſe it is apparent the *main* of Heaven doth conſiſt, becauſe theſe are all that God hath plainly *revealed*, and made *known* to us.

II. The next thing propoſed was to ſhew, what the Temper and Diſpoſition of *wicked Souls* will be in the *future State*. And this may be eaſily gathered, by conſidering wherein a *wicked* Temper *conſiſts*; for doubtleſs with the *ſame* Temper of Mind that we are of in *this* World, we ſhall go into the *other*: for meerly by *going* into the *other* World, Men cannot be altered as to their *main State*, though they may be perfected as to thoſe good Diſpoſitions that were here *begun*; ſo that he that is wicked *here* will be wicked *there* too, and that *ſame* Diſpoſition of Mind that we carry with us to our *Graves*, we ſhall retain with us in *Eternity*. If therefore we would know, what the Temper of a *wicked* Soul will be in the *future State*; our beſt way will be to enquire, what it is that we call a *wicked* Temper here; becauſe it will be the *ſame* here, and hereafter. Now a *wicked* Temper conſiſts of two things;

Firſt,

Firſt, of *Senſuality*, and Secondly, of *Deviliſhneſs*. By *Senſuality*, I mean an *immoderate* Propenſion of the *Soul* to the Pleaſures of the *Body*; ſuch an *head-ſtrong* Propenſion, as wholly diverts the Soul from all her *nobler Delights* to the *brutiſh Pleaſures* of Intemperance, and Wantonneſs and Gluttony; together with thoſe other *Luſts* that are ſubſervient to them, ſuch as Fraud and Covetouſneſs, and Ambition, and the like: By *Deviliſhneſs*, I mean thoſe *ſpiritual Wickedneſſes* which do not ſo much depend upon the *Body* as the former, but are more immediately centered in the *Soul*, ſuch as Pride, and Malice, and Wrath, and Envy, and Hatred, and Revenge, *&c.* which are the Sins of the *Devil*, by which thoſe once *glorious* and *bleſſed* Spirits were transformed into *Fiends* and *Furies*. Theſe the Venomous *Ingredients* of which a *wicked* Temper is compoſed. If you enquire therefore what the Temper of a *wicked* Soul will be in the *future State*; I anſwer, it will be the ſame *there* that it is here; that is, it will be *ſenſual* and *deviliſh*. As for the *latter*, there can be no doubt of it; for *Deviliſhneſs* being immediately ſubjected in the *Soul*, cannot be ſuppoſed to be *ſeparated* from her by her Separation from the *Body*; and may as well abide in *naked* and *ſeparated Spirits*, as it doth in the Apoſtate *Angels*. And as for *Senſuality*, though it cannot be ſuppoſed that a *Soul* ſhould retain the Appetites of the *Body*, after it is *ſeparated* from it; yet having wholly abandon'd it ſelf to *corporeal* Pleaſures while it was in the *Body*, it may, and doubtleſs will retain a *vehement Hankering* after a Re-union with it, which is the only *Senſuality* that a *ſeparated* Soul is capable of. For when She comes into the World of *Spirits*, her former *accuſtoming* her

her ſelf unto the Pleaſures of the *Body* will have ſo *debauched* and *vitiated* her Appetite, that She will be *incapable* of reliſhing any other Pleaſures, but what are *carnal* and *ſenſual*; which becauſe She cannot enjoy but in the *Body*, She muſt needs retain an *earneſt* and *vehement* Longing to be re-united to it. For having never had any former Experience of the Pleaſures of *Spirits*, when ſhe comes into the *other* World, ſhe will find her ſelf miſerably *deſtitute* of all that can be *pleaſant* and *delightful* to her; and becauſe ſhe knows, that the only pleaſures ſhe can reliſh are ſuch as are not to be enjoyed, but in conjunction with the *Body*, therefore all her *Appetites* and *Longings* muſt needs unite into one outragious Deſire of being *embody'd* again, that ſo ſhe may repeat theſe *ſenſual* Pleaſures, and act over the *brutiſh* Scene a-new. Which poſſibly may be the Reaſon, why ſuch ſenſual Souls have *appeared* ſo often in *Church-yards*, and *Charnel-houſes*, Union with the Body being that which theſe wandring *Ghoſts* have the moſt *eager* Affections to, and that they are moſt *loth* to be *ſeparated* from; which makes them perpetually *hover* about, and *linger* after their dear Conſort, the *Body*; the Impoſſibility of their *Reunion* with it not being able *to cure* them of their impotent *Deſires*, but ſtill they would fain be alive again. *Virgil*,

-----Iterumq; ad tarda reverti
Corpora: quæ lucis miſeris tam dira cupido?

And this, I doubt not, was one great Reaſon of thoſe extraordinary *Abſtinencies*, and bodily *Severities* that were impoſed by the *Primitive* Church; that

by this means they might gently *wean* the *Soul* from the Pleaſures of the *Body*, and teach it *before-hand* to live upon the Delights of *ſeparated* Spirits; that ſo it might drop into Eternity with *Eaſe* and *willingneſs*, like ripe Fruit from the Tree; and that when it was arrived into the *other* World, it might not have its Appetite ſo *vitiated* with theſe *ſenſual* Delights, as to be *incapable* of reliſhing thoſe *ſpiritual* Ones, and ſo be endleſly *tormented* with a fruitleſs Deſire of *returning* to the Body again. This therefore from the whole is plain and apparent, that the Temper of *wicked* Souls in the *other* World will be much the ſame as it is in *this*; that is, *ſenſual* and *deviliſh*, made up of Rage and Spite, and Malice, together with a *vehement* Longing after the deſerted *Body*, in which they enjoyed the only Pleaſures they were *capable* of.

And having thus ſhew'd you, what are the *Felicities* of the *future State*; and what the Temper of *wicked* Souls will be in the *future State*; I now proceed,

III. To ſhew you, how *contrary* ſuch a Temper and Diſpoſition muſt be unto ſuch *Felicities*. And indeed *Senſuality* and *Deviliſhneſs* are the only *Indiſpoſitions* for Heaven; but *ſuch Indiſpoſitions* they are, that if upon an *impoſſible* Suppoſition a Soul could be admitted with them into the Habitations of the *Bleſſed*, She would not be *able* to reliſh one Pleaſure there, among all the Delights with which the *beatifick* State abounds: there would none be found that would pleaſe her *diſtemper'd* Palate, which, like a *feveriſh* Tongue, muſt diſreliſh and nauſeate the ſweeteſt Liquor, by reaſon of its overflowing Gall. And hence the Apoſtle exhorting his Chriſtian *Coloſſians*, to be *thankful* unto God for making

making them *meet to be partakers of the inheritance of the Saints in light*; tells them, that this was effected by God's *tranſlating* them out of the Kingdom of *darkneſs into the Kingdom of his own dear Son*; that is, by enabling them to mortifie their Luſts, and inſpiring them with the Graces of the Goſpel: 1 *Coloſ.* xii. 13. And this will evidently appear, if we conſider the *particular Felicities* of which the heavenly State conſiſts; which (as I have ſhewed above) conſiſt, Firſt, In the *Viſion* of God; Secondly, In *our Likeneſs* or *Reſemblance* to Him; Thirdly, In the *Love* of Him; and Fourthly, In the *Society* of *pure* and *bleſſed* Spirits: to all which there is an utter *Antipathy* and *Diſagreement* in every *ſenſual* and *deviliſh* Temper and Diſpoſition.

I. In every *ſenſual* and *deviliſh* Mind, there is an *Antipathy* and *Contrariety* to the *Viſion* of God; for the Sight of *God* can be pleaſant unto none, but thoſe who are in ſome meaſure *contemper'd* to his Perfections, and *transform'd* into his Likeneſs. While we are *unlike* him, and *contrary* to him, as we muſt needs be while we are *ſenſual* and *deviliſh*; the Sight of Him would be more apt to *amaze* and *terrifie*, than to *pleaſe* and *delight* us; for what *Pleaſure* could a Soul take in the *Viſion* of that *God*, whom She always *hated*, and could never endure to *think* of? Doubtleſs She would be ſo far from being *pleaſed* with the Sight of him, that it would be her *Grief* and *Torment* to behold him. The Sight of his *Purity* and *Holineſs* would be ſo far from *delighting* her, that it would but *reproach* her *lewd* and *ſordid* Degeneracy from the Temper of a *pure* and *immortal* Spirit: the Viſion of his *Mercy* and

Goodneſs would be ſo far from *pleaſing* her, that it would but *upbraid* the horrid *deviliſhneſs* of her own diſpoſition: and which way ſoever She turned her Eyes, She would ſee nothing in God, but what did *libel* and *condemn* her own *Impurity* and *Wickedneſs*. And how is it poſſible, that ſuch a *Sight* ſhould ever be *pleaſing* unto ſuch a *Spectator?* Doubtleſs the *Viſion* of God, which is the Heaven of *Godlike* Souls, would be a Hell to *wicked* Ones; it would chaſe them out of Heaven, if they were in it, and cauſe them to fly away from before the *Glory* of it, as Bats and Owls do from the Light of the Sun, and of their *own accords* to wrap their guilty Heads in the Shades of *eternal Darkneſs*, and *Deſpair*. For how could they endure the Sight of that God, in whom, while they continue ſo *infinitely unlike* him, it is impoſſible they ſhould ſee any thing but Cauſes of *Horror* and *Confuſion*? For there muſt be in us ſome *Likeneſs* and *Reſemblance* of God, to diſpoſe us to behold him with *Pleaſure* and *Delight*. For as *Maximus Tyrius* hath well obſerved, the τὸ θεῖον, *the Divine Nature which is not viſible to the eye of Senſe.* Τὸ δὲ θεῖον ἀόρατον ὀφθαλμοῖς, μόνῳ δὲ τῷ τῆς ψυχῆς καλλίστῳ, καὶ καθαρωτάτῳ, καὶ νοερωτάτῳ, καὶ κυφοτάτῳ, καὶ προσζυτάτῳ ὁρατὸν δι' ὁμοιότητα. Diſſ. I. *Is yet viſible to that in the Soul; which is moſt pure and beautiful and ſublime and noble, in reſpect of a certain ſimilitude and cognation that is between them.* But where this ſimilitude is *wanting*, the Viſion of God will be rather a *Hell*, than a *Heaven*: if there be no *Correſpondence* between what we ſee in *God*, and what we are in our *ſelves*, his Glory may *confound* and *dazzle* us: but it is impoſſible it ſhould *pleaſe* us: for what *Pleaſure* can we take in ſeeing that

that which is ſo infinitely *diſagreeable* to our Natures?

II. In every *ſenſual* and *deviliſh* Mind there is an utter *Indiſpoſition* and *Contrariety* to the *Love* of God; for all *Love* is founded in *Likeneſs*, and doth reſult out of ſome *Harmony* and *Reſemblance* that there is between the *Lover* and the *Beloved*. But what *Reſemblance* can there be between a *deviliſh* and *carnalized* Soul, and a *good* and *holy* God? And if there be none, *Light* and *Darkneſs*, or *Heaven* and *Hell* may as ſoon agree, as They. For how can a Soul, whoſe Affections are drenched in *Matter*, and wedded to the *Fleſh*, love the holy *God*, who is a *pure* and *ſpotleſs Spirit*? What Amity can there be in a *black* and *deviliſh* Nature towards the moſt *kind* and *benign* Being in the World? Doubtleſs from ſuch a *Contrariety* of Natures there muſt neceſſarily ſpring *mutual* Antipathies and *Averſations*. So that could ſuch a Soul be admitted to the *Viſion* of God, ſhe would ſee nothing in him but what would *enrage* and *canker* her with Malice againſt him: the Sight of thoſe *glorious Perfections* in him, which are ſo *repugnant* to her own Nature, inſtead of *enamouring* her, would but boil up her Hatred into an higher degree of *Averſation* to him. For even here we ſee, it is natural to *lewd* and *wicked* Men, to picture God by the *foul* and *monſtrous* Original of their own Tempers; and generally the Notion which they have of *him* is nothing but the Image of *themſelves*, which *Narciſſus-like* they fall in love with, becauſe it repreſents what they moſt delight in, even their own darling and beloved *Luſts*. Which is a plain Argument that they cannot *love*

God, till they have deformed him into their *own likeneſs*, and with the *Æthiopians* copyed him out in the Reſemblance of their own *black* and *deviliſh* Tempers. When therefore they ſhall ſee Him as *He is*, encircled about with his own Rays of *unſtained* and *immaculate* Glory; the vaſt *Unlikeneſs* they will then diſcern between *Him* and *themſelves*, will doubtleſs *enrage* and *ſowre* their Spirits againſt him, and convert all their *fondneſs* towards him into an utter *Antipathy* and *Averſation*: for ſo long as *He* continues what *He* is, and *they* what *they* are, there will be ſuch an *irreconcileable Contrariety* between them, that they muſt *hate* either God or themſelves, or elſe *love* Contraries at the ſame time, which is impoſſible.

III. In every *ſenſual* and *deviliſh* mind there is a ſtrong Indiſpoſition to their being made *like* unto God, *i. e.* there is the ſame Indiſpoſition in them to their receiving the *Likeneſs* and *Image* of God, as there is in *one Contrary* to admit of *another*. Their *ſenſual* and *deviliſh* Diſpoſitions will as naturally *reſiſt* the transforming Impreſſions of the divine *Purity* and *Goodneſs*, as Fire doth *Water*, or Moiſture *Drought*: for the Image of *God* being a *moral Perfection*, muſt be impreſſed on us by the intervening Miniſtry of our *Underſtandings*, that is, by our Sight and Viſion of him; and hence the Apoſtle gives this Reaſon why *we ſhall be like him* when he doth appear, becauſe *we ſhall ſee him as he is*: 1 Joh. iii. 2. But the Sight of God, which *aſſimilates* us to him, muſt be accompanied with the *Love* of him, for it is *Love* that provokes to *Imitation*, and *Imitation* that *transforms* the Lover into the Image of the Beloved.

Beloved. For though doubtleſs the *beatifick Viſion* doth work far more effectually upon *prepared* Souls in the *other* Life, than the *knowledge* of God doth in *this*; becauſe *here* we ſee but in *a glaſs darkly*, whereas *there* our Viſion will be unſpeakably more *clear*, *intenſe* and *vigorous*: yet I doubt not but in aſſimilating us to God, it works in a *moral* and *rational* way; that is, by *vigorouſly affecting* our Wills with the Perfections of God, ſo as to ſtir us up to an *active Imitation* of them, and *efficaciouſly* to excite us to *tranſcribe* them into our own Natures; which it cannot be ſuppoſed to do, unleſs our Souls be in ſome meaſure *prediſpoſed* by Holineſs and Purity to the *Love* of God, and of thoſe glorious Perfections we ſhall then behold in him. For if we do not *love God*, the Sight of him will be ſo far from provoking us to *imitate* him; that it will *avert* us from him, and render us more *unimpreſſive* to the transforming Power of his glory. 'Tis true, this *Viſion* of God will *perfect* our *Likeneſs* to him, if it be *begun*; becauſe then it will have a *prepared Subject* to act upon, a Soul that is *temper'd* and *diſpos'd* to the Power of it; and to take Impreſſion from it: but yet it will not *create* a Likeneſs where it never *was*, but will leave him that is *wicked* to be *wicked ſtill*; he being an *incapable Subject* of its benigne Influences, and altogether *indiſpoſed* to be wrought upon by it. For as the *Sun* enlightens not the inward parts of an impervious *Dung-hill*, and hath no other effect upon it, but only to draw out its filthy *Reeks* and *Steams*; though as ſoon as he lifts his head above the Hemiſphere, he immediately transforms into his own *Likeneſs* all that vaſt Space whither he can deffuſes his Beams, and turns it into a Region of *Light*: even ſo the

divine Glory and *Beauty*, which is the Object of the beatifical Viſion, will never illuſtrate *lewd* and *filthy* Souls; their Temper being *impervious* unto his heavenly Irradiations, and wholly *indiſpoſed* to be enlightned by it; but inſtead of that it will *irritate* their deviliſh Rage againſt it, and provoke them to *bark* at that Light which they cannot *endure*: whereas it no ſooner ariſes upon *well-diſpoſed* Minds, but it will immediately *chaſe away* all thoſe Reliques of *Darkneſs* remaining in them, and *transform* them into its own *Likeneſs*. But doubtleſs the Sight of the *divine Purity*, and *Goodneſs* will be ſo far from exciting *ſenſual* and *deviliſh* Spirits to *tranſcribe* and *imitate* it; that it will rather inſpire them with *Indignation* againſt it, and provoke them to *curſe* and *blaſpheme* the Auther of it.

Fourthly and Laſtly, In every *ſenſual* and *deviliſh* Soul there is an utter *Incongruity*, and *Diſagreement* to the *Society* of the Spirits of *juſt Men made perfect*. For even in *this* Life we ſee, how *ungrateful* the Society of *good* Men is unto thoſe that are *wicked*; it *ſpoils* them of their fulſome Mirth, and *checks* them in thoſe Riots and Scurrilities which are the *Life* and *Piquancy* of their Converſation. So that when the *good* Man takes his leave, they reckon themſelves *deliver'd*, his *Preſence* being a *Confinement* to their Folly and Wickedneſs. And as it is in *this*, ſo doubtleſs it will be in the *other* World: for how is it poſſible there ſhould be any *Agreement* between ſuch *diſtant* and *contrary* Tempers, between ſuch *ſenſual* and *malicious*, and ſuch *pure* and *benign* Spirits? What a *Torment* would it be to a *ſpiteful*, and *deviliſh* Spirit to be confined to a *Society*

ciety that is governed by the Laws of *Love* and *Friendſhip?* What an *Infelicity* to a *carnalized* Soul, that nauſeates all Pleaſures but what are *fleſhly* and *ſenſual*, to be ſhut up among thoſe *pure* and *obſtracted* Spirits, that live wholly upon the Pleaſures of *Wiſdom*, and *Holineſs*, and *Love?* Doubtleſs it would be as agreeable to a *Wolf*, to be governed by the *Ten Commandments*, and fed with Lectures of *Philoſophy*; as for ſuch a Soul to live under the Laws, and be entertained with the Delights of the *heavenly Society*. So that could theſe *wicked* Spirits be admitted into the Company of the *Bleſſed*, they would ſoon be *weary* of it; and perhaps it would be ſo *tedious* and *irkſome* to them, that they would rather *chuſe* to aſſociate themſelves with *Devils*, and *damned* Ghoſts, than to undergo the *Torment* of a Converſation ſo infinitely *repugnant* to their Natures; accounting it more *eligible* to live in the diſmal Clamour of helliſh *Threnes* and *Blaſphemies*, than to have a tedious Din of *heavenly Praiſes* and *Hallelujahs* perpetually ringing in their Ears. And indeed conſidering the *helliſh* Nature of a wicked Soul, how *contrary* it is to the Goodneſs and Purity of *Heaven*, I have ſometimes been apt to think that it will be *leſs miſerable* in thoſe diſmal Shades, where the wretched Furies, like ſo many Snakes and Adders do nothing but hiſs and ſting one another *for ever*; than it would be, were it admitted into the *glorious Society* of heavenly Lovers, whoſe whole Converſation conſiſts in *loving* and *reloving*, and is nothing elſe but a perpetual Intercourſe of *mutual Indearments*. For this would be an Employment, ſo infinitely *repugnant* to its *black* and *deviliſh* Diſpoſition; that rather than endure ſo much

much *Outrage* and *Violence*, it would of its *own accord* forsake the *blessed* Abodes, to flee to *Hell* for Sanctuary from the Torment of being in *Heaven*. But this however we may rationally conclude, that so long as the *prevailing* Temper of our Souls is *sensual* and *devilish*, we are *incapable* of the Society of blessed Spirits; and that if it were possible for us to be admitted into it, our *Condition* would be very *unhappy*, till our *Temper* was chang'd: so that it is a plain Case both from *God's Ordination*, and from the *Nature* of the *Thing*, that our eternal Happiness and Welfare depends upon our *mortifying* the deeds of the Body.

To offer some *Practical Inferences* from hence;

I. We may perceive how *unreasonable* it is, for any Man to presume upon going to Heaven, upon any account whatsoever, without *mortifying* his Lusts. For he that thinks to go to Heaven without *Mortification* and *Amendment*, presumes both against the *Decrees* of God and the *Nature* of things: he believes all the *Threatnings* of the Gospel to be nothing else but so many *Bugs*, and *Scare-crows*; and though God hath told him again and again, that unless he forsake his *sins*, he shall never enter into the Kingdom of *Heaven*; yet he fondly imagines, that when it comes to the Trial, God will never be so *severe* as he pretends; but will rather *revoke* the Decree that is gone out of his mouth, than *exclude* out of the Paradise of endless Delights a Soul that is infinitely *offensive* to him. As if God were so *invincibly* fond and indulgent, as that rather than excommunicate an *obstinate Rebel* from Happiness, he would chuse to *prostitute* the Honour of his *Laws* and *Government*, and commit an Outrage upon

upon the *Rectitude* and *Purity* of his own Nature. For ſo long as he is a *pure God*, he cannot but be diſpleaſed with *impure Souls*; and ſo long as he is a *wiſe Governour*, he cannot but be *offended* with thoſe that trample upon his *Laws*: ſo that before he can admit a *wicked Soul* into Heaven, he muſt have extinguiſh'd all his natural Antipathy to *Sin*, and ſtifled his juſt Reſentment of our wilful *Affronts* to his *Authority*. When therefore we can find any reaſon to imagine, that God is no Enemy to *ſin*, and that he hath no regard of his own *Authority*; then, and not till then, we may have ſome Pretence to preſume upon going to Heaven without *Mortification* and *Amendment*. But ſuppoſing this Hinderance were removed, and that God were ſo *eaſie* as to be induced to prefer the Happineſs of a *wicked* Soul before the *Honour* of his Government and the *Purity* of his Nature; yet ſtill there is an invincible Obſtacle behind, that renders her future Felicity impoſſible; and that is, that it cannot be without a plain Contradiction to the *Nature* of *Things*. For as I have ſhewed you already, the *Genius* and *Temper* of a wicked Soul is wholly *repugnant* to all the Felicities of the *other* World; ſo that if they were ſet before her, ſhe would not be able to *enjoy* them, but muſt be forced to *pine* and *famiſh* amidſt all that *Plenty* of Delights, there being not one Viand in all the heavenly Banquet that ſhe could reliſh any Sweetneſs in. Wherefore either *her Nature* muſt be changed, or the *Nature* of *Heaven*; for while both continue what they are, they are *irreconcilable*: and if God himſelf were ſo *eaſie* and *indulgent*, as to paſs by all the Affronts in the *other* World which *wicked* Souls have offered him

him in *this*; yet he could not make them happy there, without creating in them a *new Heart*, or creating for them a *New Heaven*. For it is altogether as poſſible for us to ſee without *Eyes*, or hear without *Ears*, as to enjoy Heaven without a *heavenly Diſpoſition*. How *cauſeleſly* therefore doſt thou preſume, that talkeſt of going to *Heaven*, whilſt thou continueſt in thy *Sin?* Alas poor Wretch! What wouldſt thou do there, if upon an *impoſſible* Suppoſition thou couldeſt be admitted into it? There are no *wanton Amours* among thoſe heavenly Lovers, no Rivers of *Wine* among their Rivers of Pleaſure, to gratifie thy unbounded *Senſuality*; no Paraſite to flatter thy *lofty Pride*, no Miſeries to feed thy *meager envy*, no Miſchiefs to tickle thy *deviliſh Revenge*; but all the Felicities, with which that heavenly State abounds, are ſuch as Thou wouldſt *loath* and *nauſeate*, as being too *pure* and *refined* for thy depraved Appetite: So that if thou wert in Heaven, it would be but a *cooler Damnation* to thee; yea perhaps Hell it ſelf would be leſs intolerable, than a Heaven ſo *incongruous* to thy Nature. And yet how ordinary is it for *lewd* and *diſſolute* Perſons, to flatter themſelves into *confident Hopes* of Heaven; for which, when they come to be examined they can give no other Reaſon but this, that they firmly rely upon the *Merits* of their *Saviour*, who died for them, and obeyed God's Law in their ſtead; and therefore though they have no Righteouſneſs of *their own*, yet they doubt not, being cloathed in the white Garment of *Chriſt*, they ſhall be *pardoned* and *accepted* of God? Which is a Pretence ſo very *abſurd* and *unreaſonable*, that one would think it were impoſſible for any Man to be impoſed upon by it, that

that had not a Mind to deceive himſelf: for ſuppoſing what is falſe, that Chriſt did obey the Law in *our ſtead*, and that God doth account *us* righteous becauſe *He* was ſo; yet what would this ſignifie to our Pardon and future Happineſs, without an *inherent* Righteouſneſs of *our own*; which is ſo neceſſary to our future Happineſs, that Heaven it ſelf cannot make us happy without it? For if by being *cloathed* in the Robe of *Chriſt's Righteouſneſs*, we could be admitted into Heaven; yet unleſs we left behind us our *helliſh Diſpoſition*, we ſhould be *miſerable* Wretches under that *glorious* Garment; in which we would be only crucified, like *Jeſus* in his purple Robe, with greater Scorn and Solemnity. For ſince the main of *Heaven* conſiſts in the perfection of *inherent* Holineſs, it neceſſarily follows that a meer *imputable Holineſs* will only entitle us to an *imputable Happineſs*, that is to a meer imaginary Heaven; which how *glorious* ſoever it may look at a *diſtance*, will, when we come to embrace it, glide from between our Arms, and leave us *deſperate* and *miſerable*. And though 'tis true, that Chriſt by his *Death* and *Paſſion* hath purchaſed for us Pardon and eternal Life; yet it is upon this *Condition*, that we *mortifie* our Luſts, and *conform* to the Rule of the *Goſpel*: and indeed without this, *Pardon* and *eternal Life* are Words that ſignifie nothing; for what doth a Pardon ſignifie to one that is dying of the Stone, or Strangury? He can but *die*, if he be *not* pardoned, and *die* he muſt though he *be*. And as little Advantage it would be to a *depraved* Soul, to be pardoned and abſolved by God, while She hath a Diſeaſe *within* her that preys upon her Vitals, and haſtens her to a *certain Ruin*:

ſhe

ſhe could have been but *miſerable* in the future Life, if ſhe had *not* been pardon'd; and *miſerable* ſhe muſt be, if ſhe continue *wicked*, whether ſhe be *pardoned*, or *no*. All the Advantage that ſuch a Soul could reap from God's pardoning her, would be only to be releaſed from thoſe *arbitrary Puniſhments*, which God may inflict on her in the world to come; but if ſhe were freed from *theſe*, yet by a Neceſſity of *Nature* ſhe muſt ſtill be extremely *miſerable*; for her own *Wickedneſs* would incapacitate her for *Heaven*, and kindle a perpetual *Hell* within her. So that ſhould Chriſt have died to obtain a Pardon for thoſe that *continue* in their ſin, he would have died to *no purpoſe*: for a *wicked* Soul *cannot* be pardoned, becauſe there is ſuch an *inſeparable* Relation between *Sin* and *Puniſhment*, that it is as great a Contradiction for the *one* to be without the *other*, as for a *Son* to be without a *Father*. And then though Chriſt by his *Death* hath procured *eternal Life*, yet he cannot have procured it for thoſe that are *unreformed*: becauſe they, if they might, yet cannot *enjoy* it, their inward *Temper* and *Diſpoſition* being contrary to it; ſo that unleſs Chriſt by his Death had altered the *Nature* of Heaven, and converted that Paradiſe of *pure* and *holy* Pleaſures into a *Seraglio* of *brutiſh* and *carnal Enjoyments*, he cannot have procured it for *lewd* and *depraved* Souls. So that for any Man to preſume upon Heaven upon any account without *Holineſs* and *Amendment*, is the moſt egregious Nonſence in the World: For *Heaven* is nothing elſe but *Holineſs* in its *Perfection*, freed from all thoſe incumbrances that here do perpetually clog and annoy it; ſo that a Heaven without *Holineſs* is a Heaven without a *Heaven*, that is, a Word that ſignifies nothing, a Happineſs

Happineſs wholly abſtracted from it ſelf. While therefore we flatter our ſelves with the Hopes of a *future Bliſs*, continuing in our *Sins*, we do but court a *painted Heaven* and woo *Happineſs* in a *Picture*; but in the mean time are ſinking into a *true* and *real Hell*, where all our *fooliſh Hopes* will be ſwallowed up *for ever*, in our woful Experience of its *ſubſtantial Miſeries*.

II. We may diſcern from hence the *indiſpenſible* Neceſſity of *Mortification*, ſince it is plain we can't be *happy* without it: ſo that to mortifie our *Luſts* is juſt as neceſſary for us, as it is to obtain *Heaven*, and avoid *Hell*. For *Virtue* and *Vice* are the Foundations of *Heaven* and *Hell*; *Hell* is nothing but that Hemiſphere of *Darkneſs*, in which all *Sin* and *Wickedneſs* move; and Heaven is the oppoſite Hemiſphere of *Light*, the glorious Orb of *Holineſs*, *Truth*, and *Goodneſs*; and in the Poſſeſſion of the *one*, or the *other*, we do all of us actually enſtate our ſelves in *this* Life. For take *Holineſs* and *Virtue* out of Heaven, and all its Glories will immediately be *clouded* in horrid Darkneſs, and *overcaſt* with the diſmal ſhades of Hell: Take *Sin* and *Wickedneſs* out of Hell, and all its blackneſs of Darkneſs will vaniſh, and it will preſently *clear* up into Light and Serenity, and *ſhine* out into a glorious Heaven. For 'tis not ſo much the *Place*, as the *State* that makes either the *one*, or the *other*; and the State of Heaven and Hell conſiſts in perfect *Holineſs* and *Wickedneſs*; and proportionably as we do improve in either of theſe, ſo we do approach towards Heaven, or Hell. For as *Heaven* is the Center of all that is *vertuous*, *pure*, and *holy*; and every thing that is *good* tends thither by a *natural* Sympathy: ſo *Hell* is the Center of all *Impiety*

piety and *Wickedneſs*; and whatſoever is *bad* doth naturally preſs and ſink down thither, as towards its proper *Place* and *Element*. And ſhould not the divine Vengeance concern it ſelf in *excluding* wicked Souls out of Heaven, yet their *own Wickedneſs* would do it; for that is a Place of ſuch *inacceſſible Light* and *Purity*, that nothing that is *impure* can approach it; but muſt of Neceſſity be beaten off by the *perpetual Lightnings* of its Glory, and tumbled headlong down as oft as ever it eſſays to climb up into it. As on the other hand, ſhould not God by an immediate Vengeance *precipitate* wicked Souls into Hell; yet their own *Sin* and *Wickedneſs*, haſten'd by the mighty Weight of its own *Nature*, would neceſſarily hurry them down thither with a moſt *ſwift* and *headlong* Motion. And if this be ſo, then queſtionleſs it is as neceſſary for us to *continue* in our Sin, as it is not to be *excluded* out of Heaven, nor *thruſt down* into the flames of Hell: and did we but *know* what is meant, doubtleſs we ſhould run away from our *Sins* in a greater Fright and Maze, than ever we did from the moſt *aſtoniſhing Danger*. For conſider, O Man, by thoſe *ſhort Pleaſures* with which thou treateſt thy luſts, thou excommunicateſt thy ſelf from *eternal Joy*; and wouldſt thou be but ſo wiſe as to deny thy ſelf the Pleaſure of a *Moment*, thou mightſt be pleaſed *for ever*, and millions of *Ages* hence be rejoycing among *Angels* and *bleſſed Spirits*, becauſe thou wouldſt not gratifie thy ſelf with thoſe *fulſom Delights*, which would have died away in the Enjoyment. And is it poſſible thou ſhouldſt be ſo beſotted, as to exchange the Pleaſures of an *immortal Heaven*, for thoſe of an *intemperate Draught*, to ſell the Joys of *Angels* for the Embraces

braces of an *Harlot*, and pawn thy Part in *Paradiſe* for a little *Money*, of which e'er long thou wilt have no other Uſe, but only to purchaſe ſix foot of Earth, and a Winding-ſheet? O moſt prodigious Folly! What account canſt thou give for ſuch an *extravagant Bargain*, at the Tribunal of thy own *Reaſon?* But it may be you will ſay; *What doth the loſs of Heaven ſignifie, ſince* (as you have told us already) *if we could be admitted to it, it could be no Heaven to us? And why ſhould we think much of loſing that which we cannot enjoy?* To which I anſwer; 'Tis true, you cannot *enjoy* it, unleſs you part with your *Luſts*; becauſe *Heaven*, and *they* are *inconſiſtent:* but you may part with your *Luſts*, if you *will*, and being quit of *theſe*, you may and ſhall *enjoy* it *for ever*. Your *Sin* is the only Wall of *Separation* between *you* and *Heaven*; which being once demoliſhed, you may *enter* into it without any Interruption, and take *Poſſeſſion* of all its Glories. So that if you think the Loſs of *Heaven* will be no *Trouble* to you in the other World, becauſe it is *ſuch* a Heaven as your *depraved* Souls will be *averſe* to, you are infinitely miſtaken; for though you *will* be *averſe* to it, yet your own *Conſciences* will tell you, that if you *would*, you might have *conquer'd* that Averſation, as well as thoſe *bleſſed Spirits* that do enjoy it; and that if you had done ſo, *you* might have been infinitely *happy* as well as *they*. Whereas now you are condemned to wander *for ever* in a *woful Eternity*, tormented with a *reſtleſs* Rage, and *hungry unſatisfied* Deſire after theſe *ſenſual Goods* you have left behind you, and to which you ſhall never return more; the Conſideration of which will render the Loſs of Heaven as *grievous* to you, as if it were a Heaven

over-flowing with *sensual* Delights, and abounding with *such Joys*, as you will then hunger after, but can never enjoy. For how will it sting you to the heart, when you shall thus ruminate with your selves, as you are wandring through the Infernal Shades; *Ah besotted Fool that I am! now I see too late, that Heaven is a state wherein a Soul may be infinitely happy; look how yonder blessed Spirits are imparadised! how they exult and triumph! how they sing and give praise, and are rapt into ecstasies of love and joy! whilst I through my own Sensuality and Devilishness am utterly incapable of those sublime Delights whereof their Heaven is composed; and like a forlorn Wretch, am left for ever destitute of those sensual pleasures, which are the only Heaven I can now enjoy.* And therefore as you would not spend an Eternity in such *direful Reflections*, and have those *dismal Thoughts* like so many Vultures preying upon you *for ever*; be perswaded to set presently upon this *great* and *necessary* Work of *Mortification*. For assure your selves, God will as soon let *Hell* loose into *Heaven*, and people the Regions of *immortal Bliss* with the Inhabitants of the *Land* of *Darkness*; as crown a *wicked* Soul with the glorious Reward of *eternal Life*. For God hath reduced us to this issue, either our *Sins*, or our *Souls* must die; and we must shake hands with *Heaven*, or our *Lusts*: so that unless we value *eternal Happiness* so little, as to exchange it for the *sordid* and *trifling* Pleasures of *Sin*; and unless we love our *Sins* so well, as to ransom them with the blood of our immortal *Souls*; it concerns us speedily to shake off our *sins* by *Repentance*: for this is an *eternal* and *immutable* Law, that if we will be *wicked*, we must be *miserable*.

III. From

III. From hence we may perceive, what is the only *true* and *solid* Foundation of our *Assurance* of Heaven, namely, our *mortifying* the Deeds of the Body; for if *they that mortify the deeds of the body shall live*, then if we do, or have *mortified* them, we are sure that we are entitled to *eternal Life*. So that to be *assured* of Heaven, we need not go about to spell out our Names in the *Stars*, or to read them in the secret Volumes of *eternal Predestination*: for if *our* Wills be but so subdued to the Will of *God*, that we do not live in any *wilful Violation* of his Laws; we may be as certainly perswaded of our Interest in *eternal Life*, as if one of the winged Messengers from above should come down and tell us, that he saw our *Names* enrolled in the Volumes of *Eternity*. For besides that God hath *promised* Heaven to us upon condition of our *Mortification*, we shall, when our *Lusts* are throughly *subdued*, feel Heaven opening it self within us, and rising up from the center of our Souls in a *Divine* Life and *God-like* Nature: so that we shall not need to seek for Heaven *without* us, because we shall find it already come down *into* us, and transcribed into our own *Natures*. And as we *grow* in Grace from one degree to another, so Heaven will break forth *clearer* and *clearer* upon us; and the nearer we approach to the top of the *Hill*, the fuller View we shall have of the *Horizon*, and extended *Sky*; till at last we come to walk all along in sight of *Heaven*, and to travel towards it in a full *View* and *Assurance* of it. But if we *secure* our selves of *Heaven*, before we have *mortifyed* our *Lusts*, we do but entertain our *Fancies* with a *golden* Dream; which when we awake will vanish away, and leave us *desperate* and *misera-*

ble. If therefore we would be *aſſured* of our future *Happineſs*, let us not trouble our ſelves with numerous *Signs* of *Grace*; nor go about to erect *Schemes* of our ſpiritual *Nativity*, to caſt a Figure to know whether we have Grace or were converted *ſecundùm artem*: but let us impartially examine, whether *our Wills* are ſo *ſubdued* to the *Will* of *God*, as univerſally to *chuſe* what he *enjoins*, and *refuſe* what he *forbids*. For if they *are*, our Condition is *good*, and our Hope *ſecure*, by what Means or Motives ſoever it was effected; and whether they *are* or *no*, we need no *Marks* or *Signs* to reſolve us: for our *Thoughts* and *Reſolutions* and *Intentions* are *Signs* enough to themſelves, and we need no *Marks* to know what it is that we chuſe and refuſe: this our *Soul* can eaſily diſcern by that *innate Power* ſhe hath of reflecting upon our own Motions, by which ſhe doth as naturally feel her own *Deliberations* and *Volitions*, as the *Body* doth its *Hunger* and *Thirſt*. 'Tis true indeed, *holy Diſpoſitions*, like all other *Motions*, the *weaker* they are, and the more they are *interrupted* by contrary Motions and Inclinations, the *leſs* they will be *perceived*; which is the Reaſon, why *Beginners* in Religion cannot be ſo *ſenſible* of the Grace that is in them; becauſe their *good* Inclinations are *checked* and *hindered* by the ſtrong and vehement Counter-Motions of their *Luſts*: but the more their *good* Inclinations *prevail* and *free* themſelves from theſe *contrary* Inclinations which clog and incumber them, the more their Souls will be *ſenſible* of them. For this we find by Experience, that as we perceive our own motions, the more *vigorous* they are, the more we *perceive* them; eſpecially when they are *advi ed* and *deliberate*, as all

vertuous

vertuous Motions and Inclinations are. For that a Man ſhould be *inſenſible* of a Motion which he exerts *adviſedly*, or not be able to *know* that he is ſo diſpoſed when he is *knowingly* ſo diſpoſed, implies a *Contradiction*: and indeed, if we are not able to know when we *chooſe* and *refuſe*, as we ſhould when we *reſolve* well and *intend* aright, we cannot diſcern when we *do* right or wrong; but are left to a Neceſſity of acting at *random*, like Travellers in the dark, that go on at a venture without knowing whether they go backward or forward. If we cannot know when we do well, it is impoſſible we ſhould know *how* to do well; but muſt neceſſarily leave the Conduct of our Actions to *Chance*, and *Fortune* muſt determine us unto *Right* or *Wrong*. Since therefore our *Soul* is not a *ſenſeleſs* Machine that hath *no Perception* of her own Motions, but is naturally *ſenſible* of whatſoever is tranſacted within her; let us no longer excuſe our *Ignorance* of our own Condition with that common Pretence, that our *Hearts* are *deceitful* and *hypocritical*: for our *Hearts* are our *ſelves*, and if *they* are *deceitful* and *hypocritical*, we our *ſelves* are ſo. And yet I know not how it comes to paſs, it paſſes among ſome Men for a great Sign of *Grace* and *Sincerity*, to complain of the *Falſneſs* and *Hypocriſie* of their own *Hearts*; not conſidering that *Men* are as their *Hearts* are, and that if *theſe* are Hypocritical, they *themſelves* are Hypocrites. If therefore our Complaint be *true*, the more ſhame for us: this is ſo far from being a Sign that we have *Grace*, that it is a plain Confeſſion that we are *graceleſs Diſſemblers*. If our Complaint be *falſe*, we falſely accuſe our ſelves in it; which is alſo ſo far from

being a Sign of *Grace*, that it is an Argument only of our own *extravagant Folly*. But if we *miſtake* in our Complaint, and think that to be *Hypocriſie*, which is not, we ſhould ſeek to be better *informed*; and if when you are *ſo*, you *ſtill* complain of your *Hypocriſie*, I doubt you have too much *Reaſon* for it; and if *you fear* that you are Hypocrites, *I fear* you are ſo too. For why ſhould one that *knows* what an Hypocrite is, *fear* that he is an Hypocrite; were he not *conſcious* to himſelf, that he doth diſſemble with God, and under an open *Pretence* of *ſubmitting* to him, *diſguiſe* ſome ſecret Purpoſe of *rebelling* againſt him? Let us therefore lay aſide all our *impertinent* Scrupulosity, and fairly examine our own Souls, whether we do ſubmit to God without any *reſerve*, and are willing to lay down all our *beloved Luſts* at his Feet: for whether we *are* or no, we may eaſily diſcern if we *will*. If we *are*, then are the *Foundations* of *Heaven* already laid within our own Boſoms; and if upon this Principle we grow in *Grace*, and add one Degree of *Vertue* to another, we may be ſure the *Superſtructure* will go on, untill the whole *Fabrick* of our Happineſs is compleated. For as *Nature* by its powerful Magick is continually drawing every thing unto its proper *Place*, and *Center*; ſo *Heaven* attracts to it ſelf, and freely imboſoms every thing that is *heavenly*; and thruſts off nothing but what is *unfit* for and *heterogeneous* to it. If therefore our *Souls* be of a *pure* and *heavenly* Temper, *Heaven* is the *Center* of our Motions, and the *proper* Place whereunto we belong; and whither at laſt we ſhall ſafely arrive, in deſpite of all thoſe diſmal Shades of Darkneſs, that would

would beat us back, and interrupt our Progreſs towards it: but on the contrary, if we *ſecure* our ſelves of *Heaven* while we are *enſlaved* to any *Luſts*, we preſume *unreaſonably*; and embark our Hopes in a *leaky Bottom*, which in ſtreſs of Weather will certainly *founder* under us, and *ſink* us into utter *Deſpair*: For how can we hope to be admitted into *Heaven*, whilſt we retain that within our own *Boſoms* which kindles *Hell*, and is the *Spring* of the Lake of *Fire* and *Brimſtone*? This would be a *confounding* of utter Darkneſs with the Regions of Light, a *blending* of Heaven and Hell together.

Fourthly and Laſtly, From hence it appears what is the *great Deſign* of the Chriſtian Religion. We may be ſure, God would not have ſent his *Son* into the World, had not the *Embaſſy* upon which he was employed been of the *higheſt Moment* and *Concernment* to us: And what other *End*, beſides doing the *greateſt Good*, could a *good* God propoſe in ſo *great* a Tranſaction? Surely had we been in Heaven, when the *Holy One* deſcended thence into the World, though we had not known the *Particulars* of his Errand, yet we ſhould have concluded that doubtleſs he was employed upon ſome *great* Deſign of *Love*; to communicate from the Almighty Father ſome *mighty Bleſſing* to the World: and accordingly we find, that though the *holy Angels* did not comprehend the *particular Intention*, and *Myſtery* of Chriſt's Incarnation; yet they concluded in the general, that it was intended for ſome *great* Good to the World; as is apparent by the Anthem they ſung at his Nativity, *Glory be to God on high, on Earth peace,*

good will towards Men. Now the greateſt Expreſſion of God's *good Will* towards Men is to *reſcue* them from all *Iniquity*, and reſtore them to the *Purity* and *Perfection* of their Natures: for without *this* all the Bleſſings of Heaven and Earth are not *ſufficient* to make us *happy*. While our Nature is *debauch'd* and overgrown with unreaſonable *Luſts* and *Paſſions*, we muſt be *miſerable*, notwithſtanding all that an Omnipotent Goodneſs can do for us: for *Miſery* is ſo eſſential to *Sin*, that we may as well be *Men* without being *reaſonable*, as *ſinful* Men without being *miſerable*. Since therefore the *End* of Chriſt's coming into the World was to diſpenſe God's *greateſt Bleſſings* to Mankind; and ſince the *greateſt Bleſſing* that we can receive from God, is to be *redeemed* by his Grace from our *Iniquities*, and to be made *Partakers* of the *Divine Nature*; we may reaſonably conclude, and *this* was his main *Deſign* in the World, that the great *End* of that everlaſting *Goſpel* which he revealed to it. And hence the name *Jeſus* was given him by the Direction of an Angel, becauſe he ſhould *ſave his people from their Sins:* Matth. i. 21. and indeed I cannot imagine any Deſign whatſoever, excepting *this*, that could be worthy the *Son* of *God*'s coming down into the World, to live ſuch a *miſerable* Life, and die ſuch a *ſhameful* Death. Had it been only to ſave us from a *Plague*, or *War* or *Famine*, it had been an undertaking fit for the *loweſt Angel* in the heavenly Hierarchy: but to ſave us from our *Sins* was an Enterprize ſo *great* and *good*, as *none* in Heaven or Earth, but the *Son* of *God* himſelf, was thought *worthy* to be employed in. This therefore was the *Mark* of all his *Aims* while he

was

was upon Earth, the *Center* in which all his *Actions* and *Sufferings* met, to ſave us from our *Sins*, and to inſpire us with a *divine* Life and *God-like* Nature; that thereby we might be *diſpoſed* for the Enjoyment of *Heaven*, and made to be *meet Partakers of the Inheritance of the Saints in Light*. 'Tis true, he died to procure our *Pardon* too; but it was with reſpect to a farther *End*, namely, that we might not grow *deſperate* with the Senſe of our *Guilts*; but that by the Promiſe of *Pardon*, which he hath *purchaſed* for us, we might be encouraged to *repent* and *amend*. But ſhould he have procured a *Pardon* for our Sin, whether we had *repented* of it or *no*; he would have only *ſkinned* over a Wound, which if it be not perfectly *cured*, will rankle of its own accord into an incurable *Gangrene*. Chriſt therefore by the offering of himſelf is ſaid *to purge our Conſciences from dead works, that we might ſerve the living God:* Heb. ix. 14. and the great Apoſtle makes the *ultimate* Intention of his giving himſelf for us to be this, *that he might redeem us from all iniquity, and purifie to himſelf a peculiar people zealous of good works:* Tit. ii. 14. And until his *Death* hath had *this* Effect upon us, it is not all the Merit of his *Blood*, and Vertue of his *Sacrifice*, that can *releaſe* us from the direful *Puniſhments* of the other Life. For unleſs he by his *Death* had ſo altered the *Nature* of *Sin*, as that it might be in us without being a *Plague* to us; it muſt neceſſarily, if we carry it with us into the other World, prove a perpetual *Hell* and *Torment* to us. So that it is apparent, that the *great* and *ultimate* Deſign of Chriſt, was not to *hide* our filthy ſores, but to *heal* and *cure* them: and for this End it was that he revealed

vealed to us the *grace of God* from Heaven, *to teach us to deny ungodliness and worldly lusts, and to live soberly, and righteously, and godly in this present world.* Tit. ii. 12. Let us not therefore *cheat* our own Souls, by thinking that the *Gospel* requires nothing of us, but only to be holy by *Proxy*, or righteous by being cloathed in the Garments of *another's Righteousness*; as if its Design was not so much to *cure*, as cover our filthy Sores, not to make us *whole*, but to make us *accounted* so. For can any Man imagin, that Christ would ever have undertaken such a mighty Design, and made so great a noise of doing something: which when it is all summed up is nothing but a *Notion*, and doth not at last amount unto a *Reality*? As if the great Design of his coming down from Heaven to *live* and *die* for us, was only to make a *Cloak* for our *sins*, wherein we might *appear* righteous before God without *being* so. But do not deceive your selves; it is not all the *Innocence* and *Obedience* of Christ's Life, nor all the *Virtue* and *Merit* of his Death, that can render you *pure* and *holy* in God's eyes; unless you *really* are so: and you may as well be *well* with another's Health, or *wise* with another's Wisdom, as *righteous* before God with the Righteousness of Christ, while you *abide* in your *Sins*. For God sees you as you *are*; and the most glorious *Disguise* you can appear in before him will never be able to delude his all-seeing Eye, so as to make him account you *righteous* when you are *not*: and if it were possible for you to impose upon *God*, yet unless you could also impose upon the *Nature* of Things, and by *fancying* them to be otherwise than they *are*, make them to *be* what they are *not*, it

it will be to no purpoſe. For if you could be cloathed in *Chriſt's Righteouſneſs*, while you continue *wicked*; it would ſignifie no more to your *Happineſs*, than it would to be cloathed in a moſt *ſplendid* Garment, while you were pining with *Famine*, or tortured with the *Gout* or *Strangury*. Wherefore as we love our own *Souls*, and would not betray our ſelves into an *irrecoverable Ruin*, let us firmly conclude with our ſelves, that the great Deſign of our Religion is *internal Holineſs* and *Righteouſneſs*; and that without *this*, all that Chriſt hath *done* and *ſuffered* for us will be ſo far from contributing to our *Happineſs*, that it will prove an eternal Aggravation to our *Miſery*; and that all that precious *Blood*, which he ſhed in our behalf, will be ſo far from obtaining *Pardon* and eternal *Happineſs* for us, that it will ariſe in *Judgment* againſt us; and like the innocent blood of *Abel*, inſtead of interceeding for us, will cry down *Vengeance* from Heaven upon us. For how can we imagine, that the *pure* and *holy Jeſus*, who hated our *Sins* more than all the *Pangs* and Horrors of a woful Death, ſhould all of a ſudden be ſo *kind* to *them*, as to give them *Shelter* and *Sanctuary* within his own *meritorious* Wounds; and to make his *Blood* the Price of a general *Indulgence* to all *Impiety* and *Wickedneſs*, that ſo we might ſin *ſecurely*, and enjoy a ſafe *Retreat* from his Authority under the covert of his *Sacrifice*? But be not deceived; the *holy Jeſus* will never make himſelf an *unholy Saviour* for your ſake; and your being called by the Name of *Chriſt* is ſo far from giving you a *Priviledge* to *ſin*, that it lays you under a ſtricter *Reſtraint*; and if you *violate* it, it will expoſe

pose you to a *severer* Punishment, than if you had been *Heathens* and *Infidels*. For this is the great Proposal of our Religion, that *Jesus Christ* died to purchase *Pardon*, and *eternal Life*, for all that do *repent* and *amend*; but if we still go on in our *Sin*, we are at a greater *distance* from *Pardon* and *eternal Life*, than if we never had had a *Saviour* to undertake for us.

FINIS.

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An Eſſay to revive the Ancient Charity and Piety, wherein God's Right in our Eſtates, and our Obligations to maintain his Service, Religion and Charity is demonſtrated and defended, againſt the pretences of Covetouſneſs and Appropriation; in Two Diſcourſes, written to a Perſon of Honour and Virtue, by *George Burghop*, Rector of little *Gaddeſden* in the County of *Hartford*, and Chaplain to the Right Honourable *John* Earl of *Bridgwater*.

A Diſcourſe concerning the Nature of Man, both in his Natural and Political Capacity, both as he is a Rational Creature and Member of a Ci-

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vil Society, with an Examination of ſome of Mr. *Hobbs*'s Opinions relating thereunto, by *James Lowd*, Rector of *Settrington* in *Yorkſhire*, and ſometime Fellow of *Clare-Hall* in *Cambridge*.

The Principles of the *Cyprianick Age*, with regard to Epiſcopal Power and Juriſdiction, aſſerted and recommended from the Genuine Writings of S. *Cyprian* himſelf and his Contemporaries, by which it is made evident, That the Vindicator of the *Kirk of Scotland* is obliged by his own Conceſſions to acknowledge, that he and his Aſſociates are Schiſmaticks: In a Letter to a Friend, by *J. S.*